

¶ The other parte
of *Christian Questions*
and Answeres, which
is concerning the Sacraments,
writtē by Theodore Beza
Vezelian: to which is ad-
ded a large Table of
the same Que-
stions.

Translated out of Latine
into Englishe by Iohn Field,



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don, by Thomas Wood-
cocke. 1580.

To the Christian Reader.

Least any man shoulde be offended with the reading of these thinges which are here written, Beza testifieth that he will be ready to conferre Christianly with any concerning the same, & geue place too those who shall teache more certayne thinges out of the worde of God.



To the Vertuous
and Godly Ladie, whom

the Lorde by his grace hath
made gracions, & a Partaker of his gra-
tious gifts, in a farre better hope both
of life, & calling, then this, the Ladie

Katherine Duchesse of Suffolke:

John Field wisheth encrease of

grace, constancy, and per-

seuerance in his blessed

trueth, to the ende,

Amen.



Cannot conceale
(Vertuous & Gra-
tious Ladie) the
manifold benefits,
that not onely I,
but many others of

the faithful seruants of God haue re-
ceiued at your graces hand. And for-
asmuch as I am perswaded, that the
only glory of God & desire of aduan-
cing his trueth, hath beene the chiefe
Prouokers of this your goodnesse: I

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seeno cause but that I, both for me
selfe, and for them, (some of them
being now a sleepe in the Lord, & re-
sting from their laboures) shoulde
haue care to shew that thankfulnes, &
good duetifull encouragement tow-
ardes your Grace, that therein your
goodnesse hath iustly deserued. And
this is the cause why at this time, I
am bolde too dedicate these poore
labours of mine vnto your Grace, as
a poore pledge of my humble duety,
and a testimony too the posterity of
your hearty good will, and vnfained
loue, to the glorious trueth of God.
And albeit in respect of me and my
labor, it be most vnworthy your gra-
tious protection, yet in respect of
that excellent iustrument of G O D
who wrote it, the matter contained
in it, and the necessary vse of it, for
this time, it is not onely worthy your
defence, but deserueth great thanks
of the whole Church of G O D: as
geuing light too many harde and
doubtfull poyntes, concerning the
Sacra-

Dedicatorie.

Sacramentes, and cleerely satisfiying the intricate Questions of curious demaunders, besides that it stoppeth the mouthes of many carping aduersaries both papists, and Vbiquitistes, who maintayne, I wotte not, what straunge and monstrous opinions.

And surely the knowledge of these things, how needefull they are too all Christians, may heereby plainly appeare, for that Sathan the father of Lies, and aduersary of Gods euerlasting trueth, bestirred himselfe neuer more busily, for the ouerthrow and corrupting of it, then in this last age of the worlde, that partly by the bitter inuasion of craftie and pestilent Heretikes, & partly by the malice of ignoraunce in many that professe themselves Christians, hee might euen swallow vp (if it were possible) the moste beautifull sponse of the Sonne of God. But this is our comforte, that hee hath her in keeping who wil preserue her, who hath taken

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accomp^te of her members, and will not loose one, who will lead her into all trueth, and so mightily defende her, that Hell gates shall not preuaile against her. And too her vnder your name (good Madam) doe I consecrate & auow this poore myte for the causes aforesaid, most humbly beseeching you too accept of it, with the same affection that I offer it, I doe it not after the manner of the worlde, to get or craue any thing: I do it not to puffed you vp to pride and vainglory: but to prouok you to good things, that you may goe cheerefully on, in that happy course of the Gospel, wher into by his bou^tiful goodnes you are entred. Your Grace now waxeth old, the dayes of your wearisome pilgrimage passe on apace, your continual sickenesse, paynes, and infirmities are messengers of preparation too an other and better place. You haue therefore to looke about you, and to set all thinges in order towards that heauenly iourney: Not onely to giue order for those things that concerne
the

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the Christian duety of yours, towards
that great God, that you may leaue
an holy posterity after you, or at least
depart with a cleare conscience, for
hauing perfourmed that duety : but
also may your selfe bee furnished of
that prouision, that may make you
stande with peace in his sight. For the
Lord knoweth vs. He seeth vs & pro-
ueth our hearts : The wicked hee will
gather as a flocke together too the
slaughter, and will consecrate them
to death. There is no escape too bee
made from him : for if they flie from
his terrour, they shall fall into the
pit, and if they escape the pit, yet they
shall fall into the snare. They that are
farre of, shalbe smittē with the plague
and they that are at home, with the
sworde : yea, they that remayne, the
famine shall consume them. Where
shall the wicked stand? if they scape,
the Lyon, a Beare shal fal vpon them:
and if both Lion and Beare touche
them not, yet leaning in theyr owne
home vpon the wall, (as the Prophet
sayeth) *An adder shall sting them.* O
that the wicked of the worlde, that

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haue no feare of God, who so delight
in iniquitie, that they neuer satisfie
thēselues in sinne, nor make no ende
in their wretched pleasures, would but
consider Gods iudgements: for then
vndoubtedly the terror of his name,
woulde be as a bridle to holde them
backe, from those monstrous trans-
gressions, that nowadayes they com-
mit with all greedinesse, without all
shame & modesty. If couetousnesse
be in the head of all, (as the Prophet
saith) Is ther any one that shal not pe-
rishe with the sword? there shalbe no
way to flie: yes they shall flie, but not
one shal thereby be saued. If they goe
downe to hell, his hand shall fetch thē
out: & if they ascend euē to heauē, he
shal throw them downe. Admit they
eat & drink, yet shal they not be satis-
fied. Their deuises & counsailes shalbe
scattered. because G O D is with his
chosen. If the Lord haue determined,
who can defeate his purpose? if his
hand be stretch d out, who cā turn it
away? Feare ye wicked. What though
your concorde bee strong, and your
purpose

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purpose is too perke and peere into
heauen? shal not the Lord scatter you, *Iob. 6. 17.*
or euer you bee warme in your place?
Thanks be to God, who hath separated vs from the wicked, that we shold
bee free from their destruction. And
let vs keepe our selues from them,
that they make vs not sinne agaynst
our God. If the Lord deliuer them in- *Exod. 23. 33.*
to our handes, let not our eyes spare
them to the death, let vs not pittie
them, nor make any league with the.
I haue not sit (saith good David) with *Psal. 26. 4.*
the Counsell of vanitie, and I will not
enter with those that deale in wicked
things. They that helpe them are lyke
vnto them, & they shall drinke of the
wine of his wrath, they shal drinke of
that which is mingled in the cupp of
his wrath, and they shalbe tormented
with fire and brimstone in the sight of
his holy Angels, & in the sight of the
Lambe. But the godly that heare this
word & tremble at it, that belecue in
him, & obay his voyce, that loue him
best, and expresse their loue also to o-
ther, these shall lacke no good thing,
they shall flourish as the Palme tree,

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and as the Ceders of Libanus shall they be multiplied, Their inheritance is with the most highest, and their righteousness is before him. Hee will giue them an cuerlasting glory, and fill their soules with brightnesse, their bones will he deliuer, and they shall bee as a fruitfull Gardeine, and as a fountaine of waters that shal neuer be dry. They shall prayse him, because they shall reioyce in him, & their seed shalbe the seede of peace. If they fall, it shalbe to their good: For the Lorde vpholdeth them, and they shal not be confounded for euer. Oh that we had faithfull heartes, that we might truly reioyce in his promises, then should we not feare. But if our sinnes might make vs sadde, that of taste and feeling of hearte we might truely be cast downe in his sight, then should we returne to him, that hath smitten vs, & call vpon him that he might heale vs. If we beleued in him, we shoulde feare him, and our sinnes shoulde bee detestable vnto vs. To this ende (my gracious Ladye) hath God called vs
nowe

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nowe a long tyme by his worde, by signes from heauen, by monstrous and vnnaturall byrthes, by terrible and fearefull Earthquakes, that wee might leaue of this double dealing in his sight, that we might serue him vnfaignedly, not in a ceremony, as the maner of the world is, that we might acknowledge his power, gouernmēt and Scepter, to be ruled by him, and to couche downe vnder his hande. We haue had wonderful fiery impressions, vnnaturall swelling and fading of waters, straunge and vnknowne Starres, Comets and bloody cloudes, with a late terrible Earthquake: such a one and so general, as neither in the remembraunce of our selues, nor of our forefathers, the lyke hath beene reade of: but alacke what warning haue we taken by these thinges? Eytther we attribute them to meere nature, and so lessen the warninges of God, or els wee quickly forget them, as though they concerned not vs. By the fine deuises of detestable Epicures, and Godlesse persons, we make
them

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them fall vpon other lands, as though
the sinnes of our lande were exempt
from his iudgementes. As if nature
were not made by God, or as though
these straunge thinges were not vn-
doubted tokens of Gods anger, al-
ready kindled against vs: nay, though
our owne heartes beare vs witnesse,
that there neuer liued more vnthank-
full wretches in the worlde then wee,
more irreligious, that for the moste
parte, haue turned religion into wan-
tonnes, and denyed the power there-
of, and these many gracious yeares of
peace, which should haue drawen vs
forward & aduanced vs in the schole
of God, we are farre worse then wee
were in the beginning, and at our first
entraunce: duller, farther of from
knowledge, and more ignorant, then
little children. And if there bee any
thing in vs, it is onely in wordes. The
murthers that are committed in the
lād daily, are monstrous, the whor-
domes, incest, and Sodomitry most
beastly and outragious, the pryde so
Luciferlyke,

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Luciferlike, the couetousnes so excessive, the idlenesse so common, the enuy so deadly, that euery mā can beare witnessse against his neighbor, and against him self in his own conscience, which is more then a thousande witnessses, that God in his iustice must needs plague vs.

The godly grone in this great ouerflowing of sinne, and the whole earth tottereth with the waight thereof, and yet where are the true fruites of our repentaunce? O wee fast and pray: I am very glad of that good forwardnesse and readinesse in our Christian Magistrates, but I woulde to GOD that wee knewe the true faste, that wee came not before GOD lyke hypocrites, but as instructed and true humbled Christians, that these strange things might indeede feare vs from our sinnes, and make vs reformed from the hearte: then shoulde the Calues of our lypes bee Sacrifices of a sweete sauour before our GOD,
flowing.

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flowing from a true and liuely Fayth
which shoulde holde vs vp in a better
hope, and shoulde worke in vs, both
to witnes to others, & to seale to our
selues, that we were no counterfaites,
but true Christians. And vnlesse this
effect bee truely wrought in vs, let vs
neuer flatter our selues, though in
some colde sort we vse these outward
exercises, and bow downe our heads
lyke bull rushes. No no, God must
haue a thorowe chaunge wrought in
vs, or els he will chaunge our places:
we must sauour more of mortificatiō,
and holines must shine in some mea-
sure in vs. Let the worlde therefore, in
that same godles contēpt of God &
his diuine iudgement, see what fel vp-
pon their predeceffours the wicked,
that liued in Sodom and Gomorrhe,
and would not heare the Preacher of
righteousnes. If they haue the lyke
pride, hard heartednes, riot, idlenes,
and filthines not to be named, where
will they stande when the earth shall
sinke at Gods iudgements? Was God
iust in punishing the Sichemittes, in
hanging

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hanging vp those twelue Princes, in
slaying 24000. in the wildernesse, in
rooting out the Tribe of Benjamin, in
destroying the sonnes of Hely, in ba-
nishing of David, &c? and will he not
punish vs, which are sunke deeper in
such transgressions? But as it is a most
certaine signe of speedy and vnreco-
uerable destruction, whē men besides
their sinnes lyue in all impuritie and
contempt of repentaunce : so it must
needes confirme Gods great iudge-
ment to be at hande, that the worlde
is so secure euery where, and forget-
ful of those wonderful examples, that
haue bene in tyme tofore. Before Ba-
bylon becked to destruction, G O D
shooke it with a fearefull Earthquake
vnder Sparett, the 17. Kyng of the
Assyrians. Before that great fire kind-
led in Grecia vnder Phaeton the
Kyng, and after a great Earthquake
in Thessalia, in the tyme of Deucali-
on, as the hystories report, God de-
stroyed all the inhabitauntes thereof.
Before those great iudgements were
perfourmed towards Israell, that
Amos

Earthquake

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Amos. I.

Amos the Prophet threatened, God sent them a fearefull Earthquake in the dayes of Vziah. Orofius in his seconde Booke and thirteene Chapter, maketh mention of an Earthquake at Rome, when Proculus Geganus Macerinus & L. Menenius Lanatus were Consulles, after which followed such a terrible famine, that many, desperat through hūger, cast themselues headlong into the Riuer of Tyber. There folowed also an outragious pestilēce after an Earthquake, when Marcus Cornelius Magn. & Lucius Papirius Crassus were Consulls. Before that same famous Peloponesiacke warre, that fell out to the destruction of the Athenians, there was a terrible Earthquake with a continuall fyre seene in the ayre for the space of threescore & fifteene dayes, at last a great stone being tumbled out of the ayre vpon the Citie. What shal I speak of that which swallowed vp Helice and Bura, two notable Cities, as Eusebius, Eutropius & diuers other Authors witnesse? Iosephus in his Booke de Iudaico Bello,

and Answeres,

Bello, maketh mention of an Earthquake in Iudea, wherein there perished thirtie thousand people. And Cornelius Tacitus in his second booke saith, that twelue of the most notable Cities in all Asia were swallowed vpp in one night. In the 21. yeare after Christ Eusebius affyrmeth that these thirteene Cities fell with an Earthquake, Ephesus, Magnesia, Sardis, Molybdenus, Mechiero, Caesarea, Philodelphia, Himulus, Tenus, Cumæ, Mirthina, Apollonia, and Diabircania. What should I reckon all: before that warre of the Parthians, when Carbulus was Proconsul of Syria: before the destruction of cruell Nero, at the death of Titus H. Vespasians sonne, there were terrible Earthquakes, and three famous Cities of Cyprus were swallowed vpp: foure of Asia also in the tyme of Traian: further two of Grecia, and three of Galatia. Oros. lib. 7. Cap. 12. Eutrop. Antiochia was so shaken, that scarsely Traian the Emperour escaped, read Dion. Nicomedian, and a great peece of the Citie of Nice,

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Nice in the time of Adrian, fell by an earthquake: so did Nicopôlis and Caesarea two famous Cities, after which followed wonderful calamities in the time of Gordian. Tyre & Sydon was by the same meanes ouerthrowen, & so was many Cities of the East before the heresies of the Arrians tooke footing in the worlde, when good Athanasius and other faithful Bishops and Pastours were so cruelly persecuted. I wil say nothing of Antiochia, of Neocaesarea, of Dyrachiū, of Rome, and Ierusalem it selfe: Neither will I speak of nearer tymes. For it were impossible to reckon all, I referre al godly men to the latter wryters alreadie published, cōcerning our late Earthquake. This is most certaine that it is an vndoubted token of gods displeasure towarde vs, to draw vs to speedy repentaunce. It setteth foorth vnto vs the groning of all creatures & of the earth it selfe for that restauration, which the Sonne of God, Iesus Christ our Sauour shall perfourme at his comming. And I beseeche God that
our

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our heartes may bee so shaken from
the highest to the lowest, that we may
call our selues to a reckoning of our
dayes paste, to shake of our former
finnes, that wee may mourne before
he strike, that he may haue pitie vpon
vs, that hee may molifie our stony af-
fections, to make vs tremble at his
presence: to loue his Gospell with a
more seruēt loue, and to couch down
with al obediēce. This (good Lady) is
the desire of my heart, both towards
your grace, and towards all the Israell
of God. In which state I assure my self,
if we be fōūd, though the foundation
of the earth bee shaken, and the sea
make a noyse, yet God will keepe Sy-
on, and the Apple of his eye shall not
be touched. The Lorde Iesus keepe vs
in this protection, that wee and ours
may liue and dye in the hope & com-
fort hereof: to which I most humbly
commende your Grace, this first of
May. 1580.

*Your Graces most humble
in the Lord, Ioh. Field.*

[illegible]

Two copies of the
in the field.

A Table of the questions expounded in this other part, according to the number of the figures noted in the margin.

Of the Sacraments in generall; and first of the name Sacrament.

That which the Hebrewes call *Sud*, the Chaldeans *Razo*, the Grecians *μυστήριον*, and the Latines have turned *Sacramēt*, is not any where spoken of the ancient or of those same newe ceremonies in the holy scriptures, to which notwithstanding there is not any thing added.

2 Why the Grecians called these rites, mysteries.

3 Why the Latines called the same Sacraments.

The groundes of the definition of a Sacrament.

4 That the Sacraments are therefore added to the simple & plaine word, that wee also might bee instructed by the eyes, and yet that hearing excelleth the sight, for the atteyning of the knowledge of things.

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- 5 After what manner the eyes serue to the knowledge of spirituall things.
- 6 God giueth all the opinions of Christian religion to euery sort of men, though not with the same and a lyke maner of teaching.
- 7 By the Sacramentes although otherwyse, yet nothing more is taught in the Church then in the plaine and simple worde.
- 8 The manner of teaching by the Sacramentes, because of the worde adioyned to it, is playner then the other, neyther is it without cause thereunto added.
- 9 Why and howe farre forth Types, Ceremonyes, Images and parables are obscurer and darker then the Sacraments.
- 10 Some signes are naturall, some monstrous, other some voluntary.
- 11 The Sacramentes are neyther natural nor monstrous, but meerely voluntary.
- 12 Of voluntary signes some are onely for memory, others are simply significative, furthermore, by others both some

The Table.

some thing past is signified, and some thing present is giuen, and then that nowe giuen, and also to be giuen is sealed.

The definition of a Sacrament for the signe.

- 13 What a Sacrament is, being simply taken for a signe.
- 14 What the working worde is, and generally what is the vse of wordes.
- 15 Sacraments without vse, haue not the effect of a Sacrament.
- 16 Christ him selfe, not onely that which we obtayne in him, is the thing signified, both by the simple worde and also by the Sacraments.

The definition of a Sacrament for the whole mystical action.

- 17 What a Sacrament is, being taken for the whole mysticall & holy action.
- 18 In what sense the Sacramentes may be sayd to be actions: and how they differ properly, from sacrifices.

The peculiar exposition of the definition of Sacraments.

- 19 What are the signes in the Sacra^{ment}

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Sacraments.

- 20 What analogie or argument is in the Sacraments?
- 21 What the things signified are.
- 22 Why there is sayde to bee a spirituall sealing.
- 23 Why the word of Eayth is to bee expressed in the definition of a Sacrament.
- 24 The object in the Sacraments is both the things past and also to come.
- 25 What the sealing or assurance is.
- 26 What that same natural establishment is of our consociation or fellowship in Christ.
- 27 What the efficient cause is of Sacraments.
- 28 What the matter of the sacraments is.
- 29 The spirituall and heauenly matter in the Sacraments is threefold.
- 30 Christ is not called the heauenly matter of the Sacraments in respect of the Godhead, or for the soule.
- 31 In what sense the body and blood of Christ may be called the spirituall and heauenly matter.
- 32 These mysteries are not mysteries in imagination.
- 33 What the benefit of washing declareth.
- 34 What

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34 What may be vnderstoode by the benefite of nourishment.

35 What it is to apply the benefites of Christ vnto vs in the Sacramentes.

36 What the forme of Sacraments is.

37 What alteration or chaunge there is in Sacraments.

38 The outwarde and inward matter are also essential parts of the Sacraments.

39 What are the endes of Sacramentes.

40 Of what things past the Sacramentes are remembrances.

Of the copulation or knutting together of the signes & of the things signified in the Sacraments.

41 Whether Christ be present in the place where the Sacrament is administred,

42 How whole Christ, and al that belongeth to Christ, differ.

43 The difference in respect of another thing or another, and for it selfe,

44 That whole Christ, but not the whole of Christ, is present in what place soeuer the Sacramentes are administred.

45 The chiefe head of the controuersie of the reall presence of Christes flesh.

46 Foure opinions of the reall presence of the fleshe of Christ, why they stray from

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from the truth.

47 A speciall manner of Christes presence
is required in the Sacrament.

48 The maner of this speciall presence is
to be esteemed by the end.

49 The presence of Christ meereley respec-
tiue, set forth by examples.

50 The reall presence and the sacramental
presence diuerse.

51 The sacramental presence dependeth
vpon the onely will of God.

52 The reall distance of the substances of
the signe and things signified, doth not
make frustrate the Sacramentes.

*Of the partaking of the signes and
things signified.*

53 The bodily signes are receiued by the
instrumentes of the body.

54 The benefits of Christ, seeing they are
qualities, are onely receiued of the
mynde, endued with fayth.

55 Neither the person of the worde, nor
the soule of Christ, can otherwise bee
receiued of vs then by an effectual ver-
tue and operation,

56 The cleauing or sticking of the same
body with ours is monstrous.

57 Notwithstanding it behoueth vs to be

vni-

The Table.

- 57 vnited to Christ himselfe in deed, but
58 spirituallly. 58
58 Why this partaking and communicating of Christ himselfe is called spiritual.
59 Why the same is called mysticall.
60 Why the same is called an vniting.
61 The cōiuniō of the substance of Christ himselfe is confirmed by similitudes.
62 What in effect our communion with Christ himselfe is, & wherto it tendeth.
63 Why there is rather mention made of the flesh then of the godheade in our vniting together with Christ.
64 Although Christ cā be only applied to the mind endued with faith, yet the fruit of this applicatiō belongeth to the body.
65 Christ himselfe is truely communicated by faith not only in the simple word, but also in either of the sacramentes.
66 What difference there is betwene the meere spiritual & sacramental partaking of Christ.
67 Christ himselfe with the same his gifts, was the matter of the olde types and sacramentes.
68 Augustine rightly said, that the Sacramēts can haue no astonishmēt as wōders.
The cōparing of the old & new sacramēts
The.

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- 69 The olde Sacramentes agree in some things with the later, & in some things they disagree amongst themselves.
- 70 In what things they agree.
- 71 In what things they disagree.
- 72 The multitude of Sacramentes doeth not make the state of the olde Fathers better.
- 73 How the proportion of our Sacramentes is more significant then of the Fathers.
- 74 The Fathers and wee haue eaten the same meate.
- 75 & 76 Howe, the fleshe of Christ, not yet beyng indeede, was eaten of the fathers.
- Of the Sacramentall formes of speaking.*
- 77 The Scripture doeth speake sometime properly, and sometime figuratiuely of the Sacramentes.
- 78 What Sacramentall formes are proper.
- 79 The firste Sacramentall figuratiue forme is that, whereby the name of the Element is attributed to the thing signified.
- 80 The

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80 The other forme, whereby the name of the thing signified is attributed too the element.

81 The third kynde, whereby the effecte of the thing signified is attributed to the signes.

82 The fourth kind, whereby that which is proper to the signes, is attributed to the thing signified.

83 A metaphoricall body not therefore too bee imagined of vs in the Sacramentes.

84 Whether to beleue and too eate the fleshe of the Lord, be all one.

85 The Sacramentall figuratiue formes, doe not darken but make playne those thinges which are taught of the Sacramentes.

86 What the vse is, of the Sacramental figuratiue formes.

Of the number of the Sacraments of Christians.

87 That there are onely two Sacraments of the Christian Church.

Of Baptisme.

88 What the woorde Baptisme importeth.

89 What

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89 What baptisme, is being taken for the first Sacrament of the christian church.

Of the outward Baptisme.

90 What the signes of baptisme are,

91 Of the forged signes added too Baptisme.

Of the thinges signified in Baptisme.

92 The thing that is signified by the Element of water.

93 The thing signified by the rytes of baptisme.

94 Why baptisme was ordayned in steed of olde washinges.

95 The sprinkling of the water of Baptisme is signified by the ancient sprinkling of the blood.

96 What it is, to put on Christ

97 What the outward washing in baptisme is.

98 How we dye, are buryed and rise agayne with Christ in baptisme.

99 After what maner Christ may be said to be dead, buried, and rayled from the dead, for our sinnes.

100 How mutuall fellowship in Christ is establi-

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established in Baptisme.

*Of the paterne answering to the
figure of Baptisme.*

- 101 What the Exemplar is, and what
the respondent figures of baptisme is.
- 102. Baptisme not onely a signe, but also
a seale.
- 103 The causes & parts of Baptisme.
- 104 What the formal woorde of Bap-
tisme is.
- 105 What it is to baptize into the name
of the father, & of the Sonne, and of
the holy Ghost.
- 106 The Apostles haue chaunged no-
thing in the formall woode of bap-
tisme.
- 107 What the effectes of baptisme are,
and from whence they arise.
- 108 Sinne is one thing, and sinnes ano-
ther.
- 109 What the remission of sinnes is.
- 110 What regeneration is.
- 111 At what time the effecte of bap-
tisme beginneth,
- 112 Baptisme abolisheth not sinnes on-
ly past.
- 113 How farre forth originall sinne
is taken away by baptisme.

Suna

The Table.

Sundry Questions concerning Baptisme.

- 114 How farre forth Baptisme is necessary to saluation.
- 115 Whether the Baptisme of Iohn and of Christ, was all one.
- 116 All are not to be baptised.
- 117 The faith of him that is to be baptized doth not necessarily goe before baptisme.
- 118 Those are to be baptised, which are comprehended within the Tables of the couenant.
- 119 Profession of faith is required of those that are growne to yeeres of discretion, being to be baptised.
- 120 Children of Turkes are not to be admitted to Baptisme.
- 121 Neither of the Iewes.
- 122 & 123 The children which are borne eyther of the Parents being a Beleuer, are probably thought to belong vnto the couenant of Christ.
- 124 We please God also being about to beleue, not yet beleeuing.
- 125 The promises beeing of the lawe in themselves are made of the Gospel, Christ

The Table.

Christ.

- 126 What the faith of Parentes availeth
to their children.
- 127 The particular hidden iudgements
of God, are to be left to God, con-
cerning the children of the godly.
- 128 What Baptisme sealeth in children
not yet beleeuing in act.
- 129 Whence those Questions sprang,
sometime accustomed to be made,
in the baptisme of infants.
- 130 Why the children of Papistes may be
baptized.
131. 132. The Church yet too be in the
papacie, although papistrie be not
christianitie.
- 133 A papist beeing of the yeeres of dis-
cretion and not yet baptized, is not
foorthwith to bee baptized.
- 134 Vpon what condition the children
of Papistes are to bee baptized, also
of Iewes and Turkes.
- 135 The children of all sortes of Here-
rikes not to be baptized.
- 136 The office of baptizing is comman-
ded too the Ministers of the
words.

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worde.

- 137 Why Paule denieth himselfe to be
sent to baptize.
- 138 The Ecclesiasticall callings of the
Papistes are vnlawfull by theyr
owne Canons.
- 139 The papistes doe vainely boast of
the laying on of hands.
- 140 Baptisme administred of meere
priuate men, is to bee accompted
no Baptisme.
- 141 The beginning of our saluation
is not deryued from Baptisme.
- 142 Priuate men doe muche differ
from those, which, not beyng
lawfully called, doe yet exercise
the ministry.
- 143 The Baptisme of the Papistes al-
though defiled, yet it is a bap-
tisme.
- 144 A faulte in the essentiall forme of
Baptisme doeth make Baptisme
of none effect, but a faulte in the
doctrine doeth not so.
- 145 They are not without sinne and
blame, which offer their children

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to be baptized of sacrificing popish
priestes.

146 The children of the Saintes beyng
dead before they can obtain bap-
tisme, are not therefore deprived
of the kingdome of God,

147 & 149 The putting off of baptism to
be reprov'd.

148 Why circumcision was appoynted
the eight day at the furthest.

150 & 151 What is too bee determined
concerning the time and place of
administ'ring baptism.

152 Concerning the rites of baptism,
and chiefly of the sprinkling and
threefolde dipping.

153 &c. Howe the forme of baptism
is to be obserued.

157 The force of baptism is extended
to the whole life of a man.

158 & 161 Why baptism is not iterated
and often vsed, and yet the supper
of the Lorde, is.

159 Every one that sinneth, doeth not
shut himselfe frō the kingdō of God

160 Howe farre soorth those which be

The Table.

excommunicate and shutte out of
the kingdome of God.

*Of the Supper of the Lorde,
and first of the sundry
names of it.*

362 The names of the Supper of the
Lorde vsed in the holy Scriptures.

163 The names of the Supper of the
Lorde vsed of the Fathers.

164 & 165 Why the Supper of the Lorde
is called a thankseuing, and how
farre foorth it is like vntoo a Sa-
crifice.

166 Howe greatly Sathan hath abused
it by the name of the Sacrament
of the Aultar.

167 Of the name of the Masse

*Of the Supper of the Lord it
selfe.*

168 &c. A definitio of the Supper of the
Lorde, and so a certayne short
declaration of the parts thereof.

How

1. *Homon*

2. *Defin. An*

The Table.

- 172 Howe that breade and that wine
differ from common breade and
wine.
- 173 & 174 What the Sacramentall rytes
are in generall, and of what thinges
they are signes.
- 175 & 176 The breaking of bread is a Sa-
182 cramentall ryte in the supper of the
Lord, which ought to be kept.
- 177 & 178 The proportion and agree-
ment of the signes with the thinges
signified.
- 179 Why there is a double Element v-
sed in the Supper of the Lorde.
- 180 The vse of the cuppe is necessary in
the Supper of the Lorde.
- 181 Expedient that the Elements of the
supper of the Lorde be receiued ra-
ther by the Hande than by the
mouth.
- 183 Horrible abuses put in place of the
true rytes.
184. What the blessing of the Supper of
the Lorde is.
- 185 Some certayne partes of the bles-
sing are free in the Church.

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- 186 & 187. A certaine forme of that Sacramental blessing is prescribed by Christ.
- 188 The variety of certaine voyces in this forme doth not cause it to be diuerse.
- 189 In what sense the words of the institution may be called woorking wordes to such as haue vertue in them.
- 190 The institution of the supper of the Lord is to be recited & expounded plainly & in a knowne tongue.
- 191 The proouing of a mannes selfe, in whatthinges it consisteth,
- 192 True, and Perfect doe differ.
- 193 A fault in the blessing howe farre foorth it hurteth the supper of the Lorde.
- 194 The ouerpassing of the breaking of breade doeth not make voyde the action of the supper of the Lorde.
- 195 & 196 The geuing of the signes, the taking, eating and drinking ouerpassed, there is no supper of the Lorde.

The Table.

197 A fault in the person, or in the doctrine, or in the intention of the minister doeth not hinder to make the action lesse lawfull.

198 The vnworthinesse of the commender doeth withdraw nothing from the trueth of the Sacrament.

199 This conclusion is of no force, The whole Sacrament is offered too euery one, therefore whosoever receiue the signes, receiue also Christ.

200 & 201 Euery one heareth not the worde and vnderstandeth the mysteries: neither euery one that vnderstandeth them, applieth them to himselfe.

202 Christ being receiued doth alwaies saue, but being refused iudgeth,

Of the expounding of the wordes

This is my bodie, and this is my blood.

203 That the institution of the Sacrament consisteth not onely in these wordes.

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- 204 The distribution of these propositions into their partes.
- 205 Which is the subiect in the former proposition or sentence.
- 206 Which is the Predicate or matter following.
- 207 Of what sort the Attribute is.
- 208 &c. There is no Trope neither in the *Subiect* or in the *Predicate*, but in the kynde of Attribution.
- 211 Breade sacramentally signifieth the bodie: and bread is the Sacrament of the bodie, declare one thing.
- 212 What the force of this sacramental *Metonymie* or putting of one name for another is.
- 213 A Metonymical proposition is more plaine and euident then a simple proposition.
- 214 &c. That these propositions are figuratiue, is proued by arguments taken from the woordes themselves of the propositions, and of the reason of the proposition.
- 222 &c. Other argumentes taken from the things going before and coming

The Table.

ming after also from the circumstances and conference of other places of the scripture.

231 An argument taken from the cōmon and substantiall forme of all Sacramentes.

232. What the specifiall fourme of the &c. Supper of the Lorde is, and what the force thereof is.

235 An argument from the ascension and remayning of the bodye of Christ in heauen.

236. & 237 An argument from the locall limitation, and essentiall propertie of the glorified bodye of Christ.

238 An argument from a necessary consequent.

Sundry questions of the Supper of the Lorde.

239 At what tyme the Supper is to bee celebrated.

240 In what place.

241 Of the night meetings of the Christians

The Table.

- 242 Of the celebration of the Supper of the Lord in priuate houses besides the time of the Ecclesiastical meeting.
- 243 Common bread rather to bee vsed then sweete bread.
- 244 & 245 Of that shewe, carying about and worshipping vsed in the Eucharist.
- 249 Whether all commers are to be admitted to the Supper.
- 247 There may be a church where there is not the vse of excommunicating from the supper of the Lord.
- 247 The Supper of the Lorde is not to be abstained from of those which are pure, because of some that bee impure.
- 249 Euerie one is willed to come worthily to the supper.
- 250 A preparation to a refutation here after.

An ende of the Table
of the Questions

To the Christian
Reader.



GENTLE Reader, concerning the words of arte contained in this booke, I muste pray thee to take a litle paines, by the circumstances to gather the meaning of the. If I shoulde, as some other haue done, make them speake English, yet if thou be ignorant of the arts, they woulde in myne opinion haue bene as darke to thy vnderstanding, and muche darker then they be nowe. And that may easily appeare by those curious heads that haue gone about too make Logique speake Englishe, both to the disagracing of it, and also to the lessening of the force and signification.

To the Reader.

signification of those woordes of Art, which al Artes haue & must haue proper and peculiar to them selues : but if thou wilt marke the matter diligently, that which goeth before and followeth, it shall bee easie for thee, to vnderstande what the Authour meaneth. In meane tyme, I for my parte haue done the best I can, and will bee glad to learne at the feete of any that shall teach me better. The Lorde Iesus increase our knowledge, and giue vs Fayth in him for euer. Amen.

Farewell, the 3. of
May. 1580.

I. F.

Errata.

3. Question. For Ceremonies whiles,
read which whilest.

15 For from them, reade for them.

Ibidem. For condemning that hold, reade
condemning those that holde,

Ibidem. For wordes and omnipotencie,
reade in the omnipotencie.

55 For, who is not being, put out being.

59 For miserie, read mystery.

94 For, often repentance, read vsaunce.

155 For, the some, read same.

Ibidem. For, in deede, reade in steede.

169 For, mad, read mad.

201 For, suche tyme of men, reade suche
kinde of men.

240 For, the attribute, read the attribute.

228 For, as often things vnlike, reade as
often as &c.

288 For, when had, read when he had.

[illegible]

The second parte of
Christian Questions, wherin is
maintained the true opinion of
the Sacraments.

By Theodore Beza Vezelius.

Question. I.



What is a Sacrament?
Answer.

All the old Latine
Divines almost have
so turned, that same
Greeke word *μυστήριον*
peradventure following the com-
mon translation of the Latine interpre-
ter of the Bible, who in most places
hath so expressed it.

Question.

Verily I doe graunt this thing, but I
doe meruaile that the Prophets & A-
postles, the very Writers of both the
Testaments, do in no place call those
which we cal the old & new sacrament
Sud or *μυστήριον*. For that same place
of S. Paule to the Ephr. 3. 2. doeth not
pertayne vnto the action it selfe, but
rather vnto the effect thereof: to wit

Questions

Vnto our vniting and growing vp together with the head it selfe.

Answer.

It is euen so as thou sayest: and yet for all that we must not thinke that the Greeke fathers, when they called those holy ordinaunces, mysteries, or the Latine fathers when they called them Sacramentes, did adde any thing to the word of God. For we are not forbidden for instructiō sake, to vse some words besides the word of God, so that we doe it not vnadvisedly, neither do change any whit in the doctrine of the prophets and Apostles it selfe.

2. Question.

But wherfore were those same holy ordinaunces so called?

Answer.

Why the Grecians called those holy ordinaunces, mysteries, the thing it selfe sheweth, to wit, comparing the in the simple preaching the worde of God. For indeed this preaching is plain & manifest; but these ordinaunces haue a mystical & secreete signification, because they be one thing, & yet teache another. As
therfore the

and Answeres.

heathen & prophane nations had their mysteries and they mysticall secretes, whereby after a wonderful maner Sathan did bewitch men: so the first ordeined Christian churches in Grecia; that they might distinguish those holy ordinances (to which indeed they that were newly entred into religion were not to bee admitted) from the simple Christian doctrine, did adde those same wordes of mysteries & secretes, of a common vse, to signify holy thinges, albeit in times past they were applied to signify most filthy ceremonies.

3. Question.

But it seemeth that the consideration of that same latine worde Sacrament should not be altogether the same.

Answer.

Neither in very deede is it. But it seemeth to me, that the latines borrowed this worde, from that same Sacrament of beche which was wonte to be blessed of Souldiers, wherein they solemnly and in certayne prescript wordes were bound first to the common weale, then to the Emperour: & that plainly ap-

A 2 pearcth

Questions

peareth out of that learned and auncient writer Tertullian. For so he writeth in his book *De Corona Militis*: I think (sayeth he) we must search out, whether warfare bee meete at al amongst Christians. Doe wee not beleue that it is lawfull too bring in an Humane Sacrament vpon a Diuine, and to aunswaere to another Lorde, after Christ, and to renounce father & mother, and eucry neighbour, whom the lawe commaundeth vs to honor and loue next after God? By which wordes this also appeareth to be shewed, that those same solempne Couenants which were wonte too bee required of those that were newly entered intoo religion; Doest thou beleue? I beleue: Doest thou renounce? I renounce; were taken after a sorte from that same Custome of the warlike oath, and so applyed too the Baptisme whereby Christians swaere obediēce to Christ the Lorde and King. And heereof is that same saying of the same Tertullian too the Martyrs: Wee are called too the warfare of the liuing G.O.D;

eue

and Answaers.

even then when we answaere to those woordes of the Sacrament. And also that of Hieronymus to Helidorus. Remember the day of thy nonage, wherein beyng buryed with Christe in Baptisme, thou swarest too the woordes of the Sacrament. Yea and the vetie woorde of goyng a warfare is often used of Moyses, concerning the whole worship of God. Now it cught to seem no wonder that the supper of the Lorde began also to be called a Sacrament, which both was ioyned with the Baptisme of those þ̄ wer newly receiued into religio, as may appeare by the 2. Apology of Iustine, & out of the olde bookes concerning their rites & ceremonies, & also is the pledge of the bowed & sworn felowship made in baptisme.

Question.

But why was that oth called a Sacrament?

Answer.

Euē bicause souldiers vsing holy rites bowed & consecrated themselves, in vngodly ceremonies, whilst many Christian souldiers refused, they suffered martyrdom.

Questions

A. Question.

These things concerning the name do satisfie me. But this doth not a little trouble me, that wheras my mind seemed in our first treatise to be quieted I know not how it falleth out that the very name sacramēt being heard, it is again troubled, as thogh I know not what newe matter were further to be known of me, & somuch the rather because there is no cōtrouersie, that at this day more embusieth christian Churches then that.

Answer.

This is the craft of Sathan, who neuer mocked & deceiued me more being addicted to those outward things, then to the outward worship of God. Now herein offence hath byn cōmitted two maner of waies. For some wil sente so altogether of y^e spirit, that they despise all outward things as grosse: others againe beleue nothing in a maner, vnles they may feele & handle it in their hands. But they that wil heare God first speaking by his prophets, & then by his Apostles shal go to neither side. But herof we shal see more hereafter,

and Answaers.

hereafter, that al things may be hadle
in their fit place. In few words therfore
thus I answere thee. Although God
teach vs spiritual & everlasting thinges
inwardly by his spirit, notwithstanding
he seemeth to haue set this law vnto him
self, to teach vs the same by the senses, wh
are giuen vs vnto lesse it be when he would
worke any thing extraordinarily in his
children. Now there are five senses as it
were the messengers of the minde, too
wit, seeing, hearing, tasting, smelling,
& feeling. Of these God hath made spe
ciall choice of two, too wit, seeing and
hearing, of which I woulde gladly
learne of thee, whether thou thinkest to
excell the rest?

Question.

I thinke, Seeing, whose place aboue
the rest seemeth to bee vnspeakeable.

Answer.

Thou art greatly deceaued. For albeif
the sighte seeme by kinde as it were
too drawe nearest the very nature of
the minde it selfe, aswell for the
swiftnes of the eyes, as for theyr sharpe
nesse in beholding things: yet notwith

Questions

notwithstanding forasmuche as thou canst see nothing but that wh is to be seen, and as a mā would say, sightable, & in those things themselves which are seene, the most notable things cānot be scene, but in mind: and there are more things infinitely which cannot bee beholdeu then which may be seen with the eyes: & to be short, seing whatsoeuer is conceaued in the mind may by the sound of words, (for soūd is appointed to teach the mind by the eares) after some sort bee expressed. It followeth that hearing by infinite oddes is a more profitable instrument, then seing, for y knowing of those thinges that are conceaued in the minde,

Question.

I came that I might heare a diuine, & not a naturall Philosopher.

Answer.

When thou knowest to what end these words tēd, thou shalt wel vnderstād, y I do not any whit at all decline from the scope and end of a Diuine. And if it be a wicked thing for them that speake of Diuine thinges, too touche anye thing of naturall Philosophie, then thou

and Answers.

then thou must of necessitie blotte out
in a manner al the woorde of G D D.
Deniest thou therefore that there is
greater vse of the eares, the of the eyes
for the knowledge of thinges?

Question.

No not so verily, seeing we learn
euerie thing by hearing, and onely
behold thinges that are sightable or
to be seen, neither are we cunning in
the, vnlesse we be by hearing taught
of others, both what and what
maner of things they are. But where-
to tende these thinges?

Answer.

That thou shouldest knowe, that
when God appointed to teach man,
concerning that same secret will of
his (in the knowledge whereof consi-
steth all our saluation) he chose out fro
amongest all the other senses, that of
hearing, as most fitte for that pur-
pose, by which faith cometh, and there-
fore righteousness and life, as the A. *Rom. 10.*
posse teacheth. And herof is that same
authoritie and worthines of the woord
of God so oftentimes witnessed in the
holy

Questions.

holy Scriptures.

Question.

But in vaine is it vttered to them that are deafe: And then hast taught in thy former treatise, that we are all together by nature vnapt to heare the woord of God.

Answer.

Now truely any man may very wel heare that is indued with the sense of hearing, and also may vnderstand the meaning of those things he hath heard neither is he deuoysd of reason. But in good earnest to agree and consent to these things so heard and vnderstoode, as right and true, no man can doe it, but by the peculiar grace of the holy Ghost, which notwithstanding is giuen to many Reprobates for their farther iudgement. To conclude, for a man to apply the promise of saluation in Christ particularly to himself which is the verie properrie of faith, this is onely ginen to the elect, which gift wee call, the regenerating grace. This foundation being layde, in deede the woord of God is not preached to them that are deafe, GOD giuing vs
eares

and Answaeres.

eares to heare, and as Saint Luke saith
opening our heartes, that wee might
apply through fayth vnto our selues.
those thinges vnderstood in our eares,
which flesh and blood teacheth not.

5. Question.

I see not yet howe these thinges
should belong vnto the Sacraments.

Answer.

Yea, but I haue sayde before, that
God to the end he might certifie vs of
his good will in sauing vs, hath also
choosen the sense of seeing, which was
the cause of instituting the sacraments.

Question.

But seeing these same euerlasting
and heauenly benefits, which are set
foorth vnto vs in the holy scriptures
to be layde hold vpon by fayth in
Christ are spirituall, they cannot be
seene but in minde, yea and Christ
himselfe cannot now be seene by
any carnall eyes.

Answer.

Then sayest verie true. But
God hath found out a way where
by hee might in a manner see these
things

Questions

things before our eyes, yea which were of them selues inuisible and were for the greatest part (as I may say) not to be understood. Nowe that thou mayst see this matter more plainly, I will not stick to vse a distinction vled of that same Dionysius whosoeuer he were. He sayth therfore, that partly the doctrine wherby god deliuereith vnto vs those same holy thinges, is cleare & applied to our knowledge, as whē this or that is spokē vnto vs in vsual & knowne wordes: partly darckly and mystically spoken, which also he calleth symbolical, that is, which is so after a certaine sort taught, y it doth not by & by set forth those thinges naked & to be understood, but as it were leadeth vs about by certaine thinges enterlaced and wrapped by. And that it is so, the holy Scriptures plainly shew, as we will anon declare.

6. Question.

Are therefore some principles of Christian doctrine plainely and some darkely taught of God, in the Church?

Answer

and Answeres.

Answer.

Surely in this point many have greuously offended, because they translated those thinges to the things themselves, that belonged to the forme and maner of teaching: as though forsooth be taught, I cannot tell what part of heauenly wisdom to be necessarie to saluatiō to the common sort: & another part to belong I cannot tell to what more perfect men.

7. Question.

Doest thou say therefore, that no other thinge is taught of God by the eyes or in the sacraments, then that which is perceiued by the eares, or by the simple word?

Answer.

I say: that these differ not in the thinges themselves that are taught, but in the manner of teaching.

8. Question.

But to what purpose was it to adde that symbolical and obscure manner of teaching to that simple and plaine kinde, if no other thing be taught in that then in this?

Answer.

Questions

Answer.

Yea rather that to thou thinkest to be the harder, is the plainer & more effectual. For tel me I pray thee if that be not more certaine vnto thee, which thou perceivest by more senses, to witte both by hearing and seeing, the that which thou understandest by hearing onely?

Question.

I graunt, if those things whereof some man speaketh vnto mee bee also set before myne eyes. But what if, those things be not plainly seene, but be onely shadowed forth by some signes?

Answer.

I answer that then that shewing forth is more effectually, if the explication of that signe be added; then if it were onely handled in wordes. For I pray thee if the Maior or chiefe gouernour giuing thee possession of some houses in wordes, should therewithall deliuer into thy hand, the keys the pledge of that possession, whether thou wouldest not be the more assured of that thing, then if he had deliuered those houses vnto thee in bare wordes.

Question

and Answers.

Doest thou say therefore that this same other way of teaching our saluatiō, which thou'callest symbolical, because it is done by certaine signes set before our eyes hath certaine words added wherein the verie signification of those signes is set foorth?

Answer.

I say indeed, y^e in this matter, whereof we now intreat, y^e is, in y^e sacramēts of the church properly so called: For otherwise also y^e types, ceremonies, & images in visions, & to conclude parables, to w^{ch} there was not alwaies added their explication, they are referred too this myſtical diuinity. For God taught y^e church more obscurely before Chriſt was geuē to it, thē Chriſt himſelf after wards did, & after Chriſt the Apoſtles: & alſo he instructed his diſciples more familiarly, then y^e common people, w^{ch} he ſpake vnto theſe as they deſerued by parables, but opened vnto thē the myſteries of the kingdō of heauen. Nowe that thou maiſt alſo the better vnderſtā this, wil it pleaſe thee, that we deuide theſe ſacramēts or ſignes into ſeueral kinds?

10. Queſtion.

Luke. 18. 10.

Questions.

10. Question.

It very wel please me. How many kindes therefore I pray thee are there of them?

Answer.

I say, following Augustines stepps in this matter, that some are naturall, as smoke is a signe of fire: others are prodigious and toynd with some miracle of which sorte the Lorde teacheth there shall bee some in the Sunne, Moone, & Starres: to conclude, other some are either of the will and deuise of men, as a butte hanged by is a signe that wine is to be soldes or of God as the rainebowe in heauen, is an euident signe, that the worlde shall neuer bee destroyed with the floode.

11. Question.

But to what kinde doest thou referre the Sacraments?

Answer.

Surely forasmuch as they are neither naturall nor miraculous signes, they are referred to the last sorte, that is, to those that are voluntary, instituted by

Math. 24.
Luke. 21.

Gen. 9. 15.

and Answear.

ed by the wil & appointment of God.

Question.

Yea, but they are natural things,
especially those which are giuen in
our Sacraments.

Answer.

I graunt it: but in that they are sacra-
ments, verily they haue not this of na-
ture.

Question.

They are therfore miraculous. For
there is nothing more beyond na-
ture, then that which is perfourmed
in the Sacraments, and the Apostle
sayth, that it is a great mysterie that
is ordeyned in the supper.

Answer

I treat not of miracles, which also
are called signes & tokens because they
sealed the power of God, & y^e truth of
the propheticall & apostolicall doctrine.
Mark. 16: neither of those signes y^e
were shewed to this or that man for the
cōfirming of their faith, or to the whole
people (though not to a perpetuall vse)
such as Hanna was frō heauen, or the
passage through the red sea, but of the
B. ordinarie

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ordinarie sacraments, ordeined for the
cōtinual vse of the whole church, wher-
of Augustine increating in his 3 boke
of the Trinitie chapter. x. and indeede
expresly naming it the holy bread:
These things (sayth he) may haue ho-
nour as religious thinges, but they
cannot bee woondered at as mer-
ueilous thinges. Now that which thou
biddest alledge out of the Apostle, is
not spokē of the signes but of the effectes
whitch follow the lawfull vse of the sa-
cramentes, as I will declare in his
place.

12. Question.

But these which thou callest volun-
tarie signes, or ordeined by God, be
they of the same kind?

Answer.

No not so. For some are only for re-
membrances, that is, ordeined and ap-
pointed for that vse, that they might
onely be monuments of things past, as
the xii. Stones taken out of the bottōe of
Jordan, which might be a witnesse of
the riuer dyed by. Moreover others,
are put for signes, that is, such as ei-
ther see

and Answaers.

set forth a thing present, or a thing to come: as the rainbow in the firmament being not only a signe of the couenant begun with Noah, but also as it were a certaine pledg that neither now or euer hereafter there shalbe any more drowning of the whole world. To conclude, others some are so ordeined, that besides that they call somewhat passed, to our memorie agayn, they witnesse also, that that thing for the signification whereof they are used, is truly and in deede giuen vnto vs, and they do as it were seale the promise therof in vs. So Christ breathing vpon his Disciples, gaue them the holy Ghost, inwardly inspiring, that which he signified by the outward breathing & chertwichal giuing it.

Question.

To what kinde therefore doest thou referre them wherof we intreat?

Answer.

To the last, whereby something past is signified, something present is giuen, & that thing now giuen, & to be giuen, is sealed.

Question.

B.2.

Wilt

Questions

Wilt thou therefore, that the sacraments wherof we shall intreat, be partly remēbrances of thinges past, and partly seales of thinges present, and hereafter to come?

Answer.

Yea euen so.

Question.

Therefor: I woulde at the length that these thinges should be declared vnto me by some fit definition.

Answer.

I will doe as much as in me lyeth: But so as I touch by the way those olde ones, so farre forth as these newe may and ought also to bee vnderstoode by comparing them with these.

Question.

This is the thing also I seeke.

Answer.

But I cannot yet satisfie thee further, but with a preface.

Question.

Why so I pray thee seeing we haue now by way of preface spoken so many thinges already, & also thou hast said that in the sacramēt we are taught

and Answear.

taught none other thing, then what
we are taught by the outward word,

Answer.

So is it needefull that we might a-
boyd the sophisticall cauelles, w^{ch} Sataⁿ
specially hath v^sed in this behalfe, ther
of taking occasion, for that, men are ta-
ken wth none moze certaine baices then
bodily thinges, w^{ch} when they are refer-
red vnto spirituall thinges wherto they
serue, it falleth out contrariwise that
wee measure spirituall thinges by the
nature of bodily thinges, w^{ch} is the con-
tinuall beginning & osspying of idola-
try: Wherefore Augustine wittily and
truely repeated this sentence, that it is
a miserable bondage to take the signes
for the thinges signified.

13. Question.

Let vs therfore once againe vse the
exposition of that doubtfull word.

Answer.

I see that a Sacramēt in this mat-
ter is sometime called the signes only,
& sometime the thinges theselues sacra-
mentally signified, as we haue said in
the first signification: therefore thus I

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define it. A sacrament is a visible signe, ordeyned of God for the church, by the vse wherof Christ with his benefices, w^{ch} respect eternal life, is so by a certaine fite proportion signified, that also truly and in verie deede he is sealed in the hearts of the belceuers.

13. Question.

I pray thee that thou wilt expounde this difinition vnto me.

Answer.

Lib. 2. cap. 1. I cal that a signe w^{ch} Augustine so defineth, of christiaⁿ doctrine, that he saith it is a thing, w^{ch} besides the shew that it offereth to the senses, maketh by it selfe some other thing to come into our remembrance as water considered in the vse of Baptisme, besides the shew of water that it setteth before the eyes, representeth vnto our minds, the blood, wher by our sins be washed away. I add, ordeined by god that I may shew, partly y^e neither by their own nature, neither by miracle, but by y^e institutioⁿ & ordinance of god, those natural things are made sacraments: partly that I may teach that this change is not to be attributed to y^e words theselues pronounced, but

and Answaers.

but wholie to the ordination of God:
the which ordinance is plainly expre-
sed in the wordes themselves.

14. Question.

Deniest thou therefore that woor-
king worde, as they call it?

Answer.

If thou cal that the working word,
that witnesseth God to work somewhat,
I admit that speech: If thou cal it so, as
though God had put some vertue in the
words themselves, I reiect this dreame,
as altogether magical or enchanting.

15. Question.

What vertue therefore haue these
voyces & words? Answer.

They haue this vertue to shew vnto vs
the wil of God of any matter, whether
he promise, threate or cōmand, or to bee
short, whether he do this or that. And I
say that nothing els is too be attributed
to the words pronounced of any, but that
they be signes of those thinges w they
are said to be. I adde, for the Church,
that I may distinguish those particular
& momentarie sacraments, which belōg
to the whole company of the faithfull, &
34 belong

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belong to a continuall ble ^{for} them. I
adde farther by whose vse, that I may
confute their grosse errour who dreame
I cannot tell of what diuine quality in-
fused into the signes, which they should
haue without the vse it selfe, whereupon
haue followed infinite superstitions ve-
ry ridiculous, that I speake no woozse
of them.

Question.

Thou sayest therfore (that I may vse
this example) that that consecrated
bread of the Lords Supper, out of the
action it self, is common bread, which
notwithstanding in the action it selfe
is the true Sacrament of the Lordes
body.

Answer.

I say so.

16. Question

It seemeth notwithstanding that
many of the olde fathers being nota-
ble men thought otherwise.

Answer.

Of this we shall see more heereafter
in his proper place. I adde that Christ
and his benefites are set foorth vnto

and Answaeres.

vs by a fitte proportion. First that I may shew the thing signified by al those Sacramentes whereof we entreate, as also by the simple word of God, not too bee onely those benefites which wee obtayne by Christ, whereof wee haue discoursed more fully in our former treatise: but specially to be that Christ himselfe, whom whosoever possesseth not, he cannot obtayne any of these by him. I call that a fitte proportion, which causeth the thinges signified to bee offered by the signe to the vnderstanding set before the eyes. For I pray thee wouldest thou paint an hearbe, that thou mightest represent a man to him that would behold a man? Very well therefore sayde Augustine: Vnlesse (sayth he) the Sacraments had some likenesse of those thinges, they signifie they should not be Sacraments. But of this we shal see more hereafter. Last of all I make mention of sealing folowing the steppes of the Apostle, who not onely calleth Circumcision a signe, but also a Seale, that we might know that the Lorde in deed performeth that which he promiseth by

Rom. 4. 11.

Questions

the signes added thereto. Now in deede that thing, although it be offered vnto all, yet notwithstanding the beleeuers only are made partakers thereof, in minde or spiritually, & therefore I added, in the mindes of the beleeuers.

17. Question

But how thou doest define a Sacramēt in that other larger significatiō?

Answer.

So I define it, to be a certayne holy action ordeined of God for the church to cōtinue to the end of the world, wherein God by a certayne fit proportion of the signes & things signified, nourisheth in vs the remembꝛance of things past: partly offereth vnto our mindes, euen as it were setting the before our eyes, heauenly things, w^{ch} are declared by the word of Institution added thereto, and must spiritually be sealed by the means of fayth: wherby, to be short, the separation of the children of God from the world, and their mutuall felowshyp is ratified and confirmed.

18. Question.

I woulde haue thee particularly to explaine this definition vnto me: & why

and Answears.

why thou shouldest call the signe an action, seeing neither the signes nor the things signified are actions.

Answer.

Yea but certayne kinds of signes are actions, as by & by I will declare. But admit it be no action whatsoever here fall out, yet notwithstanding this generall woorde is set in this definition, because both the signes themselves & the things signified, are thereto referred, that doing that God hath commaunded both they might bee signes vnto vs, and those things might be bestowed vnto vs. Now the Sacrifice is also an holy actio commaunded to the church from above, but only somuch differing frō this, as there is difference betwixt to give, & to take. For in sacrifices, we offer somewhat; in the Sacramentes, wee receaue somewhat. But hereof more hereafter.

Question.

I aske not why thou saiest these are holy, why from above, & to cōclude, why commaunded to the church: For I vnderstand these things by the former. But I demand why thou addest that speach [even to the ende of the world.

Answer.

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Answer.

Because I thought that wee had purposed onely too entreate of the Sacraments of the Christian church, which without all controuersie in the end of the world are at length too be abolished.

19. Question.

Be it so. But what vnderstandest thou by the word [signes ?

Answer.

Two thinges, to wit, first that which they were wont to call the element, that is too say, that earthly and bodily substance, as the water in baptisme, and bread and wine in the Lordes Supper: then the rites w^h are oftē vsed in the action it self, which also are Sacramental, neither onely ought they to be changed or omitted.

20. Question.

And what callest thou the proportion?

Answer.

That same agreement of the signe with the thing signified, as of the washing of water, with the washing of blood, and of the nourishment of this life

and Answaers.

life with the nourishment of everlasting life.

21. Question.

And what are those same things signified?

Answer.

Christ himselfe, as I haue sayde before, with all his benefites necessary to the saluatiō of the particular members of the Church.

22. Question.

And why doest thou adde that worde [spiritually?

Answer.

That I may shew the sealing of these thinges to depende vppon the heauenly power and mysticall vertue of the holy Ghost, and not vpon the bodily vnderstanding or outwarde senses, or vpon that naturall and sensitive vnderstanding.

23. Question.

Why dost thou adde [by faith?

Answer.

First that I may teach, that indeede the signes are set forth vnto the outward senses, and are receiued of them: but the thinges

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things themselves are offered too the minde, and yet notwithstanding are not receiued of euery minde (albeit they be offered to the mind of al that come to the Sacraments) but onely are receaved of that minde that is indued with fayth: because fayth is the onely instrument of receiuing Christ.

24. Question.

But why doest thou make mention of things past?

Answer.

Because our fayth looketh partly too those things which Christ for our sake hath performed, & partly it beboldeth the promises, which are not yet fulfilled in vs.

25. Question.

What callest thou sealing?

Answer.

A more effectuell application by the increase of fayth. For the greater Fayth is, the more excellent is the effect thereof, that Christ with his gifts may be as it were more and more engrauen in vs: whereto the Apostle hauing regarde, he saith that Christ groweth vp in vs, & we againe in him.

26. Question

But

and Answere.

But what is that same naturall establishment of our fellowship in Christ?

Answer.

So I cal that same spiritual knotte of loue, whose bond is, in the right vse of the Sacramentes, strongly tyed, as it were, of members knit vnto the same head, & quickened by the same spirit, as well by outward profession, as by the access of the inward affection.

27. Question.

Say therefore what is the efficient cause of our Sacraments?

Answer.

Christ, God, & man according to his own good wil & power, which he testifieth in prescript wordes by the mouth of the minister.

28. Question.

And what is the matter?

Answer.

The matter of the Sacramentes is twofold: one earthly, the other heauenly, as Ieremias witnesseth, w^h a man may also cal essēcial parts. For in very deede whatsoeuer is in y^e Sacrament either it offereth it selfe to the outward senses, & so is considered as a signe: or els it is a spirituall

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enall or a heauenly thing, and so is signified by that outward.

29. Question

What thou diddest meane by the name of signe thou hast saide before, but what doest thou call the spiritual and heauenly thing?

Answer.

I call the heauenly thing chiefly Christ himselfe, then his benefices, and last of all, the application both of himselfe and of them vnto vs.

Question?

Goe to then, let vs speake of these three seuerally: wylte thou not, as I suppose, vnderstande by the name of Christ, the alone power and operatiō of Christ flowing intoo vs, and much more also that his only righteousness, which by imputation is made ours?

Answer.

Thou iudgest aright, for Christ himselfe must become ours, and must bee ioynd vnto vs, as in whom are al these things, that we may draw those things from him, that are in him: and that appeareth plainly by the proportion. For
thou

and Answears.

thou canst not be washed, vnlesse water
be applyed, and thou canst not be fedde,
but by taking meate and drinke.

Question.

But as I gesse, thou vnderstandest
Christ wholly, and not eyther his Di-
uinitie alone, or his soule alone, or his
body alone.

Answer.

I vnderstand, whole Christe, and all
that belongeth to Christ. For Christ be-
yng diuided cannot be a Saviour.

30. Question.

And is there any difference in
these.

Answer.

Yea indeed that there is, whereof
we will speake afterwarde.

Question.

Goe to let vs leaue this nowe. But
if the matter be so, why dost thou vn-
derstande Christ by the name of that
spirituall and heavenly matter? Dost
thou it in respect of his Diuinitie or
Soule?

Answer.

No not so. For thou seest in the Sai-
craments

Questions.

elements mention to be made expressly,
of the blood and of the body: and againe
of the blood, which as they are of a bo-
dily nature, so also they are represented
by bodily signes, to wit, by water, bread
and wine.

31. Question.

And why dost thou call that thing
spirituall and heavenly?

Answer.

Not because they are of a spirituall
& invisible substance: or because they are
now endued with heavenly glory, as the
Apostle saith that our bodies shalbe spi-
rituall & heavenly, to wit, in glory, & not
in substance: but because they are sette
foorth in these mysteries, not to our bo-
dily senses, & after a bodily manner. For
neither can our bodily senses doe other-
wise, but (as the words teach) to be be-
holden in minde, and to be laid hold vpon
by the hand of faith.

32. Question.

These are then but mysteries in
imagination?

Answer.

So I see some gather: but howe
by.

and Answears.

undeservedly they so conclude, I will then shewe, when I shall come to that question: How we may be partakers of those thinges signified:

Question.

Therefore let vs come to that other part, to wit, to the benefits of Christ: which therefore are they?

Answer.

These are declared of vs in the former treatise. But they both may and ought, keeping the Analogie or proportion of the signes and thinges signified be brought to two certayne heades, too wit, to washing away and too nourishment, whereof that is established in the mysterie of Baptisme, and this in the mysterie of the Lordes Supper.

33. Question.

And what callest thou washing away?

Answer.

The forgiuenesse of sinnes, in place whereof succedeth the obediēce of Christ, and the abolishing that is begon of the corruption of nature, to which sanctification now begon in vs, is opposed.

C 2 34. Question

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34. Question.

And what callest thou nourishing?

Answere.

The growth, as it were, and increase of these.

35. Question.

Now there remaineth the thirde, which thou diddest call the applying of these benefites.

Answere.

So I call that same as it were a certayne insinuation, which is by the power of the holy Ghoste woorking in vs: but is signified by Sacramentall, not vaine and unprofitable rites: to wit, by the bodily washing through the putting into the water and comming out agayne, and also as well by the bodily both eating of breade and drinking of wine.

36. Question.

But what is the forme of the sacraments?

Answere.

Even that same outward action duely and lawfully obserued, and also that inward action of the holy Ghost.

37. Question

and Answaers.

37. Question,

But doeth this forme change the substance of the signes?

Answaere,

No not so. For they should cease to be signes, if they were changed into any other substance: because the Analogie or proportion, wherein consisteth the whole consideration of the Sacraments, should perishe. There is therefore a Sacramentall chaunge, but not a substantiall, that is, not consisting in the chaunge of the thing it selfe, but in the vse thereof changed, as when water is made the Sacrament of the blood of Christ, and breade the Sacrament of his bodie, and wine also of his blood.

38. Question.

But thou a little before diddest call these partes.

Answaere.

I did so, and not without cause. For these two which are causes by themselves, are also essentiall partes of the thinges, as the Logicians doe very well teach.

C 3

39. Question

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39. Question

Nowe what are the endes of these Sacramentes?

Answer.

Some chiefe endes to wit, that Christ (as I haue said) with all his gifts may more & more be sealed in vs: other some not so special, as that by this badge also we shoulde bee distinguished from others that make not profession of the Christian faith, & should bee knit together more and more amongst our selues in mutuall loue.

40. Question.

And is there no more?

Answer.

Yes, this also is to be added. That the Sacraments are also remembraunces of thinges past: as in the ceremonies of baptisme, the pouring out of water both set before our eyes as present, the shedding forth of Christs blood: the putting into water & the coming out, his death, burial, & resurrection: also the breaking of bread in the Supper both after a sort represent vnto vs, Christ crucified for vs.

41. Question.

These

and Answears.

These thinges being expounded, I woulde gladly learne of thee, what the knitting together of the signes & the thinges signified is. For thou art not ignorant, that this controuerſie is ſpecially handled nowadaies: Whether the body and blood of the Lord be really preſent yea or no, that is, in the ſame place where that bread and that wine is, or whether the ſignes remain as ſome think, or be aboliſhed, the accidēts onely remaining, as they teache, which conſent with the Pope.

Answer.

This controuerſy is growen ſo whole and come ſo farre, that for the deciding thereof, we neede rather conſcience then knowledge, but the Lorde alone either by ſome wonderfull iudgement, or ſome notable example of his merce will decide it: notwithstanding I will endeavour too make it playne when I ſhall come too ſpeake of the Lordes Supper. Now that I may anſweare to that which is demanded, I ſay, that ſo farre as the thinges ſignified both

C4

in the

Questions

In the simple woorde and in the Sacramentes be partly things not subsisting or standing by themselves, as the forgiveness of sinnes, the gift of sanctification, the increase of faith, incorporation into Christ, and such like: that the question of the real presence of the things signified must necessarily bee restrained to some real being. Now as I suppose, no other can bee put but Christ himselfe. And when they with whom wee agree not, concerning this matter, doe not themselves (as I suppose think that Christ should bee deuided, as those that complaine (notwithstanding understoodly that the same is done of vs: because that we denie the real presence of Christs bodie: Doest thou thinke that the state of this question is so to bee taken. Whether Christ GOD and man bee present in those places themselves, where the Sacramentes are ministred?

Question.

So I haue read in some of thei wrytinges, who notwithstanding affirme this not generally of all Sacramentes

and Answeres.

eramentes, but onely of the Lordes
Supper.

Answer.

I woulde not doubt to affirme
the same both of the supper of the Lord,
and of Baptisme, and also after a cer-
tayne manner of those Sacramentes,
which were before the comming of
Christ into the Earth: neither woulde
I thinke my selfe a Christian, if I should
denie this.

42. Question

I am glad that we agree amongst
our selues.

Answer.

God graunt, that at length, we may
agree. Therfore heare, I pray thee: It
cannot be denied, but that Christ accord-
ing too his Godhead is euery where.
This likewise is without all controuer-
sie, that forasmuch as mans nature is
so taken of the Woorde, that GOD
and Man are one reall beeyng, it must
needes followe if thou consider Christe
as some one, and singular thing, that
whole Christ is also euery where pre-
sent: and yet not as in the Sacra-

Questions

mēts, in which undoubtedly there must be appoynted some peculiar and special manner of presence, as I may so speak, that they may be distinguished from other common thinges, in which also hee is present.

The other thing that I would haue wel weighed of thee, is this: that which is spoken of the whole is not yet spoken of the singular parts, being amōgst themselves of a diuerse kinde. As for example. All the whole that we call man, we define to be partaker of reason, which yet thou wilt not say, of no essentiall parte of man considered in it selfe. And yet there is somewhat in this definition, too witte, reason, which is attributed to that other parte of man, euen to the soule.

Doest thou not see then that whole Christ, that is, Christ considered as a certaine whole and absolute thing, is another thing then all belonging to Christ, that is Christ whō thou shalt way particularly by his partes. For in this case let it be lawfull for me, to attribute also the name of a part to the Godhead.

43. Question.

and Answears.

43. Question.

I see it very well, but is there any more.

Answer.

Yea, I woulde haue this farther to be marked of thee, that certain thinges doo so fitly serue for the establisshing of some singular thing, that that which by no meanes can agree by it selfe to some one, may yet be attributed vnto it, as is cleaueth & is coniopned with another: the which thing is so farre forth true, that it may also be sayde of those which yet but accidentally, onely and for a time are iopned together: as for example, when a King is crowned and is honored in his robes, the crowne and his robes are also reuerenced, but yet in respect of another thing, to witte, of his kingly dignitie, wher of they are ornaments, not in respect of them selues. For heereby it plainly appeareth, that the honour and reuerence is not referred too those things, because when, the king hath put them off, no man can endure to reuerence them

Questions

them, vnlesse he bee out of his wits, but they are reuerenced for another, so wit for the Kinges sake of whom they are woꝛne. Neither ever doth the crown or robes grow vp into one real being with the king. Much more therefore shall some thing be said in respect of another which is ioyned personally with another, which yet can by no meanes in respect of it selfe be attributed vnto it. So there is attributed to the woꝛde taking mans nature, that which is peculiar to mans nature as when it is sayd, that

Actes. 20. 28. God suffered; as also to maas nature, that which is peculiar to the woꝛde taking vpon it mans nature, as when in mas nature at what time he talked with Nichodemus in the earth, he sayd that he was in heauen.

Iohn. 3. 13.

Question.

These things thou hast handled before. But thou diddest adde that this was spoken, of certaine distinct woordes, to witte of God and man. But of the abstract, to witte of the Godhead and manhoode not so.

Answer.

Unlesse

and Answears.

Whelesse this be so, the confusion of the naturall proprieties of eyther nature must needes follow, which are signified by those abstract woordes. Therfore we say rightly and godlyly that God was crucified and dead, but it were vngodly & wicked to say that the Godhead were crucified or deade. Notwithstanding it seemeth to me that this also after a certeine sorte may bee graunted without any damage of the faith to bee sayd of the abstract themselves, so that alwayes we adde expressely, that it is not spokē in respect of theselues, but for another, that so the cōcrete may be understood by y abstract to be so determined.

44. Question.

Say therefore at the length, whether Christ him selfe according to his humaine nature, bee present in verie deede, and in his owne substance, wheresoeuer christian Churches doo administer the Sacraments.

Answer.

I say therefore that whole Christ, that is, if he be considered as a certaine
whole

Questions.

whole and one thing consisting of two natures to be present truly and indeed not onely in the sacraments, but also in all things. Notwithstanding I deny that it followeth hereupon, that his humaine nature considered in it selfe, is any where else then about, so far is it of y^e he can be present at one time by his substance in many places, or euerie where. And yet againe I graunt that if this humaine nature be considered, not in it selfe, that is not in respect of it selfe, but of another, that is if it be so considered as it is one reall being with the woorde of whom it is taken, that it is as present euerie where as the word it selfe, from which it cannot be drawn not because the selfesame nature is present but because it is ioyned with y^e word which euerie where is present.

45. Question.

Concerning what matter therefore is the cōtrouersie betwixt you & the?

Answer.

Concerning this, that aswell they which defend transubstantiatiō, as they that defend consubstantiatiō, will haue the

and Answeres.

the humaine nature it selfe, at one time
to be both above and beneath, now wee
teach that it is onely above: neither doo
we therfore diuide the person.

46. Question.

But doo they place that presence
simplie in all things, or in the sacra-
ments onely?

Answer.

Such as will haue Christ present in
all places at once, will haue him in all
things, in so much as they will not haue
Christ as Christ in respect of his sub-
stance to be otherwise in, vnder, or with
the breade then in al other things: and
that by the power of the personall vni-
on, which they determine by the real ef-
fusion and pouring forth of all the ver-
tues of the Godhead into that fleshe
taken: in which sense they interpret al-
so the ascension of Christ into heauen,
and his sitting at the right hand of god.
But certain others do so teach this re-
all presence of Christes fleshe to the peo-
ple, that they them selues thinke that
Christis fleshe hath obtained this of the
Godhead, to which it is ioyned that it
may be in verie deede in many places
at once

Questions.

at tonce as it will, the trueth thereof remaining safe and sound, but that it appeareth the plaine words of the institution of the Supper that Christ woulde haue his fleſhe preſent there indeede: wherbyon it ſhould follow that this preſence ſhould eſpecially be eſtabliſhed in the Sacrament of the Supper, other concerning the matter it ſelfe think the ſame thing: but they fetch this preſence from the wordes themſelues of the Inſtitution, adioyning his ſitting at the right hand of the father, omitting that ſame power of the perſonall union. To conclude the popiſh Tranſubſtantiation condemnning that hold vbiqutie, place this reall preſence in the alone ſacrament of the Altar (as they ſpeake) ſticking in a woorking power of certaine wordes and omnipotencie of God.

Question.

And what thinkeſt thou of theſe?

Answer.

I thinke that all theſe opinions offend in this, that either they will not or know not to diſtinguiſh betwixt a thing in reſpect of another, & in reſpect of it

'and Answear.

of it selfe, which ignorance vered the Church, so many peeres by the Nestorians, Eutichians and Monathelites. And further I say, that there is a shamefull errour committed in this, that they drawe those thinges to a Sacramentall presence, which belong too an vniuersal presence and common to all thinges.

47. Question

Thinkest thou therefore that those thinges which thou hast spoken of the presence of Christes fleshe in respect of another, to belong vnto all thinges?

Answer.

Yea altogether. For otherwise thou shouldest determine the Godhead of the Worde, to be somewhere absent, and therefore not to bee the Godhead. Notwithstanding it is a speech lesse hearde in the Concrete if thou shouldest say, that Christ, euen man, rather, then the fleshe of Christ, is euery where in respect of another. For that same man is also God, notwithstanding not in himselfe, but in respect of the other nature, too witte, the Worde. But the humaine
D. nature

Questions

nature of Christ is not the Godhead, neither in it self, nor in respect of the word: but if it can be said too bee euery where, therefore it is only said, because it is one reall beynge with the woorde and so subsisteth in the same Worde euery where present.

48. Question.

What therefore is the Sacramentall coniunction of the signe, & of Christ himselfe?

Answer.

That which agreeth to the nature of the Sacramentes, and too their ende. Nowe we haue declared the nature of the Sacramentes to be such, that by the signes offering themselves too our outward senses, our mindes in a certaine proportion might be carried first indeed to beholde the thinges signified, and afterwards vnto those thinges which are therefore set before vs to bee looked vpon, that they may be apprehended and through fayth by the power of the holy Ghost, bee more and more applyed vnto our mindes.

49. Question.

and Answear.

To bee short, then what maner of
presence is this?

Answer.

Certainly not that which respecteth
situation of place, but that which is al-
together respectiue, or rather of relati-
on and belonging too another. For a
Sacrament is in that predicament,
which the Logicians call relation.

Question.

I woulde gladly hane this made
more easie vnto mee.

Answer.

I will doe it, if I can, but I woulde
that now for a while the persons beyng
changed, that my selfe shoulde take the
partes of asking & thou of answering.
Be not words the notes of those things
that we woulde hane signified in euery
tongue to the mindes of the hearers by
certaine soundes?

Question.

Yes verely.

Answer.

What if I shoulde contend, that eue-
ry thing whereof I shoulde speake must
be present in very deede?

D 2 Question.

Questions

Question.

Surely that should seeme vnto me
very foolish, seing we may speake also
of things past and of things to come,
yea of thinges which neuer were, are
not yet, or perhaps neuer shalbe.

Answere.

Notwithstanding of whatsoeuer
thing I shall speake, I shall represent
the same by my wordes vnto thy minde.

Question.

It is so.

Answere.

Thinges therefore are signified by
those voyces, wherby they are signified
not by a naturall situation, and too bee
shor't not by their own substance, but by
a certaine respect or phrase of speeche &
habite of wordes added, so farre forth
as they settle them as it were in the vn-
derstanding of the hearers.

50. Question

I pray thee declare this vnto mee
more plainly.

Answere.

Knowe thou that the copulation of
the Sacramentes, and of the thinges
signified

and Answaers,

signified by the Sacramentes are altogether like. For as Augustine sayde very wittely: The Sacramentes are as it were some visible woorde, as that which the woordes sounde too the eares, the same they shew to the eyes. Therefore they question most fondly heere of the reall presence, seeing that reall presence (or rather of the matter and substance it selfe) in a certaine place, & the Sacramentall presence are not indeede continually repugnaunt and contrary: but yet notwithstanding they so farre forth differ betwixte themselves, that that also which in very deede yet is not, yet is sacramentally present: whereto Paule hauing regarde, he sayeth that the Fathers did eate the same meate, *I. Cor. 10. 3. 4.* and drinke the same drinke, too witte, Christ. And it is so farre off, that this Sacramentall knitting shoulde bee in bayne, that contrariwise as we shall say in his place, it is more effectuall then any naturall copulation.

51. Question.

But who maketh this mutuall or respectiue copulation?

D 3 Answaere.

Questions

Answer.

The will of God declared, in the word of institution.

Question.

Wilt thou therefore that wee entreate of consecration?

Answer.

I woulde rather for certayne special causes, referre all this to the treatise of the Lordes Supper.

52. Question.

Doe they not therefore make frustrate the signes, whosoener teache that the thing signified, is absent from his substance?

Answer.

Surely they do not make them void; vnlesse we say that they are vaine words whereby we doe no lesse ingraue in the mindes of the hearers, thinges absent then things present.

Question.

Who then make them voyd?

Answer.

They that teach, that the Sacraments are only bare memorials of things past, or badges of Christian mutuall fellowship.

and Answears.

Shippe, or that the thinges which are signified by them are not truely offred, to be layde holde vpon with the instrument of Fayth, as it were by the hande.

53. Question

Now I would thou shouldest declare vnto me, what manner of partaking that is, both of the signe, & of the thing signified.

Answer.

I suppose thou canst not doubt of the first parte of this question. For seeing the signes are bodily thinges, they are also naturally receiued by the instruments of the body of all that come thereto.

54. Question.

Let vs therefore speake of that other parte of this question, that is, of the partaking of the thing signified.

Answer.

We haue shewed that Christe himselfe with his giftes is the thing signified, of which giftes some of them are made ours by imputation, but the

Questions

others are wrought in vs and cleane too vs. I say therefore that these, seeing they are meere qualities as they are offered to the mindes onely, so they are layde holde of by the onely instrument of the minde, yet indued with fayth, which is the onely bande of the mind to embrace the promises of G D D. This whole partaking therfore is every manner of way spirituall. For that, whereof we are partakers, is of a spirituall nature, and is wrought by a spirituall instrument, yea and the whole action of this instrument is spirituall.

55. Question.

But thou canst not say the same of Christ, as who is not being a qualitie according to either nature or any such like thing.

Answer.

Yea, but first of all, concerning the very person of the woorde, I suppose that it were a verie wicked thing, too thinke that we could be partakers of it, otherwise then by vertue and operation. For otherwise wee also shoulde become Gods by nature; and so that
place

and Answears.

place. 2. *Pet. 1. ver. 4.* is to be expounded,
and all suche other like places, as all
Interpreters of anie name or credite
agree.

Question.

I agree to it, and I detest that dotage
of the *Manichees* renewed by *Servetus*,
thinking God to be so present in
all thinges, that hee is also a parte of
them. But what sayest thou of the hu-
mane nature of Christ?

Answear.

Neither dost thou as I sup-
pose, thinke the substance thereof
in very deede too bee ioyned with our
Soule. For what is more foolish
then this souldering and sealing to-
gether of mindes? But thou wilt not
saye that the substance of the Soule
can be layde holde vpon by any Or-
gane or Instrument of the bodie.

56. Question.

But what? shal we thinke the same
of the very bodie of Christ?

Answear.

I graunt, that bodily thinges may
bee participated by bodily senses, but

D 5

I utterly

and Answear.

I utterly reiecte that reall; touching
and cleauing together of the bodie of
Christe with our bodies; as a Mon-
ster, then which nothing can bee faig-
ned moze false and lesse fitte, for the
ende of the Sacramentes; pretende
they what they wil, for the maintenance
of this dotage.

Question.

Therefore say why thou callest that
false?

Answer.

Because nowe it can by no meanes
bee made too agree with the trueth of
the limited fleshe of Christe; and it is
altogether contrary to the whole histo-
rie of the Gospell, as I shall shewe in
his place.

Question.

And why serueth it not for the end
of the Sacramentes?

Answer.

Because the whole Sacramentall
Action is wholly referred too euerla-
sting life; and therefore it must needs
bee that this partaking must bee
wrought

Questions.

brought by the mynde and by Fayth,
and not by the Instrument of the bodie:
Wherefore also as the outward signes
are sette forth too the outwarde sen-
ses, so the thing signified is set forth
to our vnderstanding and faith.

57. Question.

But if thou take away the parta-
king of the substaunce it selfe, then
in steade of the bodie and soule of
Christe, or in steede of Christ him-
selfe, thou onely placest the vertue
of him.

Answer.

Yea but I doo not take away that
same partaking of Christ him selfe.
For even like as the bodie is nourished
with meate in this life, and that must
first be taken in verie deede: so also I
determine (which also I haue sayde be-
fore) that wee must partake of Christ
him selfe, so, as we must bee made one
w him in very deed, that that same liuely
suyce may be deriued out of him into vs.
For he nether saide, This is my me-
rite: or this is the fruite of my pas-
sion: but this is my bodie: Nether
said

Questions.

Rom. 6. 34.

1. Cor. 10. 16.

said Paule, that we were only baptised into the death of Christ, but that we also did put on Christ: or that the bread w^h we breake was the partaking of his benifites, but the partaking of his body. Therefore that I may returne to the matter, I doo not take away the body it selfe, that I may place the vertue therof instead of the thing signified: now that which is signified by the sacraments that very self same thing is given to the ende we should be partakers thereof in very deede, neither doo I denie, that we are partakers of Christ indeede. But I affirme this partaking or laying hold of or application or communicating to be meere spirituall and mysticall.

58. Question.

Why doest thou call it spirituall?

Answer.

First that I may shut out, all touching of the bodie of Christ with our bodie, all locall coherence and existing together, and to cōclude that mōstruous opiniō of eating w^h the mouth as meere Cyclopicall (howsoever it bee excused with other

and Answeres.

with other no lesse fained deuises of not being seen & being without place. Next, because this pertaking in respect of vs is wrought by the onely hand and mouth of the minde and of faith. For this is the meate, as Augustine hath verie wel sayd, not of the belly but of the minde.

59. Question

But why doest thou call it mysticall.

Answer.

That I may teach that this knitting together, wherby we are made fleshe of his flesh and bones of his bones, to witte by a certaine spirituall marriage dooth depend of the only power of the almighty spirit altogether secret and incomprehensible to vs, which also knitteth nearely together things most farre a-*Ephē. 5. 30.* sunder. Therein following the stepps *32.* of the Apostle, who cryeth out that this is a great ~~mystery~~ *mysterie.*

60. Question.

And why also callest thou that communicating [an vniting & knitting together?

Answer.

Because

Questions

Actes, 24, 31

Because the whole Scripture witnesseth that we must be made one with Christ, that we must be incorporated into Christ, & be knit to him as members to the heade, so that he may liue in vs, and we in him. Now this connexion wee affirme to bee not onely of a certaine consent, as when Luke writeth that the hartes and soules of the beleeuers was one: but also natural, or as Cyril hath very wel writtē, that so must be vnderstood the communion of Christ himselfe.

61. Question.

Canst thou shadow out vnto mee after some sort, by some fitte similitude this mysterie otherwise incomprehensible?

Answer.

Yes verily that I can, even out of the same similitude of the head and members so vsual with the Apostle. I beseech thee therefore where haue these armes their naturall sense and moouing? Surely even from the heade to which they are knit after a naturall manner, as it were by ioyntes sinewes and arteries

and Answaeres,

ries, which otherwise shoulde become deuoyd of all motion and feeling. Now imagine with thy selfe that euen as boxes of sweet smelling oymment doe euen pierce things verie farre of, and the secrete force of the Magnes preuaileth against yron, though it be remoued far fro it, so is there so much liuely strength in this my heade, that although it were at Constantinople, and one of myne armes in India, and another in Spaine, yet notwithstanding, by the help of these same fitte and conuenient ioyntes, it is able to giue them life: imagine I saye some such thing with thy selfe and thou shalt haue the lyuely Image of this our incorporation into Christe. For Christ him selfe according too the fleshe neyther nowe placed any other where then aboue these heauens into which hee hath ascended according to the fleshe, by a physycall and naturall moouing, neyther shall come agayne from thence, befoze that same last day doth so truely and effectually knyt, couple and ingrasse into him selfe

Magnes is a stone, that hath the propertie to draw yron vnto it.

Questions

self al beleuers placed here in this earth
by that same diuine power of his woork-
ing in y^e matter which is hindered by no
distāce of place y^e afterwards out of his
flesh in which life it self dwelleth bodily,
and which hath not receiued the spirite
by measure, that same liuely iuice might
flowe into vs beleeuing in him.

62. Question.

Therefore there is no neede either
of any locall motion, or touching, or
to be short of any placing of the hu-
maine nature of Christ in the earth,
for this knitting of vs the members,
vnto our heade Christ: neither doth
this same communicating of Christ
himself, tend to this, that ther should
bee a commixture and mingling
of substances, but that out of Christ
himselfe, spiritually, so ioyned vnto
vs that same quickning power of his
should flow into vs.

Answer.

I ye, away I say with al those false
and foolish tryfles.

63. Question.

But why doest thou rather make
mention

and Answear.

mentio of the flesh then of the God-
heade in this coniunction or knitting
together?

Answer.

I doo not this, as though the Gods
head did nothing here, when as contra-
wise in very deepe, the very fleshe of
Christ simply and considered in it selfe
as it is fleshe, dooth not quicken vs, but
because as the Fathers very wittily
speake, it is the flesh of the woord. But
in this I follow Christ the Maister, ex-
pressly repeating the names of his fleshe
and bloode in this myserie of our con-
iunction with him, because we cannot
be ioyned with him, but by reason of his
humaine nature, and in asmuch as he is
our brother.

64. Question.

But like as thou sayst, that this meat
is receiued of vs onely by the mynde
endued with fayth, shall we likewyse
thinke, that the fruite of this vni-
on dooth onelye belong vnto the
minde?

Answer.

No not so. For Christ beyng layde

E

holde

Questions

hold vpon of vs by faith in this life, doth bestowe vpon vs all good benefites as well of the bodie as of the minde as many and as much as we haue neede of, and at the length will also giue vnto vs wholly euermlasting life.

65. Question.

But doest thou restrayne this our vniting with Christ, to the only mystery of the Lordes supper, as some do?

Answer.

Be it farre from vs. For both in the simple woorde, and also in eyther Sacrament, albeit in an vnlike proportion neyther equall effect (vnlesse our vnbeliefe doe let it) whole Christ is offered vnto vs too bee layde holde vpon, spirituallly by faith, so farre is it off that wee shutte Christ out of the Lordes Supper, as diuers doe sclander vs.

66. Question.

Doest thou thinke then that there is no difference betwixt that dayly partaking of Christ through
faith

and Answear.

sayth, and that which is made in the
Lords supper?

Answer

Yea, I thinke that there is greate
difference, vnlesse vnbeliefe let it, be-
twixt that which I call meere spiritu-
all, & that wh is sayd to be sacramentall
and yet notwithstanding not concer-
ning the thing it selfe, neyther in re-
spect of the instrument of sayth, but
in this, because there onely by the
woorde, but here also by visible signes
our sayth is admonished, and the thing
signified is sealed. Moreover this
partaking excelleth the worde in this,
that the simple worde for the most part
is vniuersally sette forth vntoo the
people, but the Sacramentes are
giuen vntoo euerie singular person,
as it were by the hande of G D D
himselfe, which thing dooth woonder-
fully profit vnto that same particular
and full perswasion that ought to be in
every one.

67. Question

C. 2.

But

Questions.

67. Question.

But doest thou thinke that Christe in like sort was set foorth vnto our olde fathers, before his comming into the fleshe, and all his benefites as well in the simple worde, as in the types and Sacramentes ioyned to the worde, also to bee apprehended and layde holde off by fayth?

Answer.

I am altogether perswaded so, for the self same Christ, yea the same whole Christ, both in his audible worde and also in his visible wordes, that is to say in the Sacraments, is set foorth to the selfe same ende.

68. Question.

I had almost quite forgotten that which I woulde gladly haue asked of thee, to wyt, howe it is that Saint Augustine writeth, as thou hast cyted, that the Sacramentes can worke no suche astonishment as miraculous thinges doe, if that same mystery of the vniting of Christ and his Church together be so wonderfull.

Answer.

and Answear.

Answear.

I haue answered vnto that alreadie,
that it is one thing to aske of the Sa-
cramentes them selues, another thing
of those thinges which God doth worke
by the vse of them. Augustine there-
fore doeth very well forbyd, whether we
respect the nature of the Sacramentes
or the Sacramentes them selues, that
they should bee numbred amongst mi-
racles, because it is not straunge, ney-
ther also against the order of naturall
thinges, that some thing for the analo-
gie and propoxtion, and also by the co-
uenant of men shoulde bee vsed for the
signifying of some thing altogether dif-
fering from the nature thereof. For I
beseeche thee, what miracle is it that
the betrothing of maryage to come,
shoulde be signified by a Ryng: and put-
ting into possession of houses, should not
onely be signified by the deliuering of a
Kepe, but also confirmed? There is
the lyke reason altogether to bee had
of the Sacramentes, although not par-
ticularly

Questions

icularly yet generally, albeit those things which God worketh in vs (if wee rightly vse the Sacramentes) doe exceede the vnderstandyng euen of the very Angels them selues.

69. Question.

But that which thou hast spoken of our Sacramentes, doest thou also thinke of those same olde Sacraments?

Answer.

I say both twayne in those things which are as I may say of the substance of the Sacrament it selfe, doe altogether agree, but they differ in certaine circumstances.

70. Question.

Shewe me therefore how they doe agree

Answer.

First of all they agree in the effi-
cient

and Answers.

cient cause. For Christ our onely law-
giuer appoynted both these and them:
further they agree in the inwarde thing
it selfe. For Christe was that same
tree of lyfe in Paradise, that same
Lambe slayne from the beginnyng of
the worlde, that same Paschall of the
Fathers, takyng away the sinnes of the
worlde, that same spirituall Rocke,
that same meate and dzyne of the Fa-
thers, which thyng also is to be thought
of those same types and figures, and to
bee shor, of all the olde Sacraments.
For very ryghtly and truely sayeth
Augustine in the six and twentie Trea-
tise vppon Iohn, that the Sacraments
of the Fathers in respect of the signes,
were diuers from oures, but concer-
nyng the signification they were alyke.
They agree also in the worde concer-
nyng the substaunce, albeit the voyces
be not the same. For there is signified in
the worde of institution, that Christ and
his gifts are offered vnto vs in eicher, to
y^e Fathers as to come, but to vs as come
already: moreouer in both two there

Questions

is found the selfe same instrument of applying him, and the same sayth in diuerse signes, as the same Augustine saith in his 45. treatise vpon Iohn. Also the selfe same end and effect is in both of them. For Circumcision was both the signe and the seale of righteousness by faith. *Rom. 4. 11.* And the Fathers were circumcised in Christe with the circumcision of the heart made without handes. *Col. 2. 7.*

71. Question

But in what thinges differ they?

Answer.

Firste they differ in the signes (by which I vnderstande the Sacramentall rites them selues) which we haue more spiritual & fewer & lesse laborious, further in the playnesse of the word, which in ours is much more clearer: wherby also groweth another difference in the very measure of the efficacy and operation it selfe. For the more playne and manifest the woorde is, the more ought wee to be moued, and therefore the more effectual ought our faith to be. Wherto also belong the woordes of the selfsame

Au-

and, Answers.

Augustine, that our Sacrament are fewer, ealier, more significant, and more full of Maiestie: to which also that may bee added, that these differ in this, because they were instituted onely vntill the comming of Christe: but ours shall take no end but with the worlde.

72. Question

If it bee so as thou sayest, it appeareth vnto me that the state of the Fathers was mightier in twoo greate thinges then ours: First because they had more, then because they had more significant helpes of faith, then wee.

Answer.

But I pray thee, whether weaknesse of the bodie wouldest thou iudge to be greater, his that hath need of two staies to vphold his going, or his which leaning vpon one staffe, doth easily goe anie whither?

Question.

Surely I woulde thinke him twofolde weaker then the other.

Answer.

Euen so perswade thy selfe of the e-

Questions.

State and condition of those fathers. For the multitude of Sacraments, sheweth not that theyr condition was the better, but contrariwise that it was worse. For neither should our faith, if it were strong ynough of it selfe, neede the Sacramentes.

73. Question.

But certainly it seemeth that there was in those Sacramentes a more playne Analogie or proportion of the signes with the thinges signified. For in very deede the flesh and blood of those slayne sacrifices, did more playnely represent the fleshe and blood of Christe crucified, then bread and wine: and Manna falling downe from heauen did after a sorte more liuely set before our eies the incarnation of the word, also the water flowing out of the opened rocke, the blood of Christe flowing out of his wounded side, then the breaking of bread & the powring out of wine into the cup.

Answer.

In good sooth those not yet done but
to be

and Answear.

to be done, ought to bee represented too the fathers by a more grosse proportion then vnto vs, bicause that it is farre harder to beleue thinges to come, then already done and witnessed by a sure and playne historie. Therefore as thou hast sayde those signes did signifie the thing to come more grossely & palpably. But in this thou art specially deceiued that thou thinkest the more grosse the Analogie or proportion, is that the more significant it is.

Question.

Why so?

Answear.

Because the thinges signified by the Sacramentes are heauenly, which fleshe and bloode teache not, but that same onely Maister of trueth the holie Ghost: wherevppon all Beleeuers are sayde by Esay and by Christ himselfe, to be taught of G D D. Therefore the efficacie of the Analogie or proportion dependeth vppon the woorde, whereby is sette forth both what it is and whereto it tendeth.

Esay. 5. 14.

Iohn. 6. 45.

Question

Questions

Question.

Wilt thou bee so good as to sette downe some similitude, whereby I may more fully vnderstand what this matter meaneth?

Answer.

Verily I am very well content, that also the mouthes of the Sophisters may be shut vp. If thou being altogether ignorant of these mysteries, shouldst see some circuncised, what wouldst thou thinke of it?

Question.

Surely I would thinke the Parents to be very cruell towards their new borne babe, so that I shoulde vtterly detest them, vnlesse I shoulde vnderstande their meaning to be otherwise.

Answer.

But thou shouldst indeed vnderstand it, if I shoulde shewe vnto thee that this were done by the commaundement of God. But if so be also I shoulde declare vnto thee, by the institution of God, that by the foreskinne were signified our natural filchinesses and their fruits, which
that

and Answers.

that same sonne of G D D to be borne should take away, by the shedding forth of his blood, thou wouldest a great deale the rather cōtent thy selfe. Notwithstanding thou wouldest desire being taught now the selfe same thing, that the same might be shewed vnto thee after a more fit manner, and with lesse danger of the infant. Nowe if that same simple washing shoulde bee instituted in the place of that bloody cutting of the foreskinne, thou wouldest sure preferre this condition before the other. And the same reason is there of those flayne Sacrifices, which were both labourson and costly. And concerning those same miraculous wonders, to wit, of Manna falling from Heauen, and the water flowing forth of the rocke, these are to be rehearsed, in the number of those same figures which were once shewed, & not amongst the Sacramentes which are perpetual, against which our Sacraments are not to be set, but the truth perfourmed in Christe himselte giuen vnto vs.

Question.

I vnderstand that which thou sayest

Questions

est, to wit, that the more simple the proportion is, the more playne the worde is, whereby the signification it self is expresse, the more excellent is our condition then our fathers. But notwithstanding it seemeth that that same Analogie of the old Sacraments is more playne.

Answer.

Neither dost thou in this point understand what thou saiest. For in very deed in circumcision thou seest nothing but the cutting off of the foreskin: that is to say, thou seest one onely part of the benefite of Christ shadowed, And yet neyther ought the olde man onely too bee abolished, but also the newe man too bee borne in vs: neyther that onelie too be taken away which offended God, but also that righteousness to be geuen wherein he is delighted. Now the very water of baptisme and the rites themselves, doe they not declare eyther benefite muche more playner vnto vs? And so the difference also of our Fathers, feastes and of ours, is muche more euident. Thou wilt saye that fleshe doth
more

and Answaeres,

more expressely represent flesh then bread:
and the slaying of a sacrifice the slaying
of Christ: admyt it. But to what
end is Christ slayne vnto me, vnles I
be a partaker of him? Surely no more
then dainties set afoze mee, whereof
notwithstanding I shal not eate. Ther-
fore our Sacraments, that first parte
not altogether pretermitted, but yet
lesse curiously signified, of which we are
fully perswaded in the history of the Gos-
pell, doe set as it were liuely before our
eyes, that same other principall parte.
For in very deede the vse of bread, is
muche more to the nourishment of this
lyfe, then the vse of flesh: and forasmuch
as the life is in the blood, and the Fa-
thers were restrayned from all vse of
blood, which nowe wee are no lesse com-
maunded to drinke in the wyne Sacra-
mentally, then spiritually to eate fleshe
in the bread: who seeth not that our Sa-
cramentes doe excell those same olde
ones, even in the very signes and sacra-
mentall rites?

74. Question.

Yet there remaineth another doubt,
howe

Questions.

howe it shoulde come to passe, that the humayne nature of Christ, not yet existing in deede, shoulde for all that be the thing signified of the olde Sacramentes, and so indeede that it shoulde be truely communicated vnto the Fathers.

Answer.

What thinkest thou therefore that the Sacramentes of the olde fathers signified? For neyther doe I thinke that thou dost agree vnto them, who wil haue the to be certaine resemblances ioynd onely vnto earthly promises.

Question.

Surely I consent not vnto that vngodlines, which transformeth the people of God into a lye of Hogges. But I aske whether they thinke rightly enough, who thinke those same giftes in Christ bestowed vpon the Church (which if it lacke it cannot be a partaker of euerlasting life) to bee promised and giuen also in the Sacramentes of the olde fathers: but notwithstanding, those were not yet giuen forth which as yet were not.

Answer.

and Answeres.

Answer.

Surely thou dost wonderfully mollifie the harde opinion of these men. But I doubt not too say with the Apostle, that they did truely and indeed eate the same meate that we doe, and dranke the same drinke, to wisse, euen Christ him selfe G D D and man. 1. Cor. 10. 3. 4.

Question.

Howe so?

Answer.

First, because the Apostle plainly speaketh so.

Question.

Yea, but the Apostle saith not in such plaine woordes, that the Fathers did eate the same meate that we eate, or dranke the same drinke that we doe, but rather that they did eate the same amongst themselves, albeitt with a farre other effecte: as at this day aswell the Godly as the vngodly, are partakers of the same Sacraments, but some to saluation, and othersome to iudgement.

Answer.

This Sophisticall startinghole is
if confuted

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confuted by foure reasons. Firſt, be-
cause that Argument of Sainte Paule
were not ſtrong enough, if the Sacra-
mentes ſhoulde bee made vnequall in
ſubſtaunce and in verie deepe. Agayne,
because the Apoſtle pronounceth in
playne and euident woordes that this
meate is ſelle, and this drinke is Chriſt.
Thirdly, because hee chaungeth the
very names of the olde Sacramentes
and of the newe, attributing the newe
vntoo the olde, that hee may declare
that ſame thing too bee both in the
thing ſignified, and in the uſe. Fourth-
ly, that thing playnely appeareth by
the expreſſe woordes as well of others
as alſo of Auguſtine, in the 45. trea-
tiſe vppon Iohn, and in his Booke of
the proſite of repentaunce, the 102.
Epiſtle and elſewhere. But nowe if
this thing agree vntoo the Figures,
much rather is it too bee thought too
agree, vnto the Sacraments which are
perpetuall and which are appoynted to
ſignifie this one thing alone. In which
ſenſe Iohn the Baptiſt ſayde, Beholde
the Lambe of God which taketh away
the

Iohn. 1. 29.

1. Cor. 5. 7.

and Answear.

the finnes of the worlde: & Paule, Christ
our Pasleouer, is offered by.

75. Question.

But what if I shoulde except that all
these things signifie nothing else but
the onely efficacie or vertue of Christ
to come?

Answer.

Yea, but his efficacie dependeth as
wel of those things which Christ should
suffer for our cause, as of Christ himself.
Why therefore shouldest thou now bee
more offended, when I say that the ver-
ry humane nature of Christ it selfe, al-
beit then it were not, notwithstanding
that it was truely and indeede geuen
vntoo the Fathers in the Sacramentes
and sealed bype in them: then that the
Fathers were iustified and in verry deed
sanctified in spirite, by the righteousness
of his fleshe which yet was not bozne.
For this is the whole summe of the be-
nifites of Christ. Furthermoze when
thou thinkest that the fathers were
made partakers of those fruites which
flowe vntoo vs out of the fleshe of
Christ (or out of Christ accordyng
to the

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to the fleshe) shutting out that same per-
taking of Christe himselfe and of those
things which he afterwarde suffered
for our sake, thou doest euen as if reason-
ing of this same bodily life, thou woul-
dest haue them too bee nourished with
meate, who notwithstanding doe not in
any sort receiue the substance of meats.

76. Question.

What therefore in summe sayest
thou, is to be determined concerning
this matter.

Answer.

To witte, that both before God him-
selfe promising, and before the eyes of
our faith Iesus Christe was alwayes
present, and also the whole myserie of
performing our saluatiō: the whiche in ve-
ry deed bestowed vpon all beleeuers, &
all beleeuers as wel in the simple word,
as in the Sacramēts added to the word,
truely and effectually embraced. For
Abraham with the eyes of faith saw the
day of the Lorde, which is a subsisting
of things which yet were not, that is,
to which now after a certayne sort those
things existe, which in verie deede are
not.

and Answers.

not. Notwithstanding I graunt the thing it selfe, that is to say, that Christ himselfe was not in act geuē vnto them according too the fleshe, or (as they speake) indeed but by right onely.

Question.

But what meaneth this thing?

Answer.

I wil speake therefore more plainly, and now I say in deede, that Christ geuen with all his giftes was both signified by the simple worde, and in the sacramentes of the new Testament, and offered vnto vs, to be spiritually by faith as wee haue sayde, layde holde vpon, too righteousnesse, sanctification, and euerlasting life, & that the Fathers had right to the selfe same Christ that was to be bozne, and to all his giftes, bothe by the simple word & also by the promises added to the same word: & y therefore the fathers were euē then truely accounted the mēbers of Christ that was to bee bozne, through the power of the same spirite & by the same faith, & likewise were indeed truely iustified & sanctified in him to come: to conclude that

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taking of Christe himselfe and of those
thinges which he afterwarde suffered
for our sake, thou doest even as if reason-
ing of this same bodily life, thou woul-
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all beleeuers as wel in the simple word,
as in the Sacramēts added to the word,
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Abraham with the eyes of faith saw the
day of the Lorde, which is a subsisting
of thinges which yet were not, that is,
to which now after a certayne sort those
thinges existe, which in verie deede are
not.

John. 8. 56.

and Answeres.

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they condition differeth from ours, not indeed: but as they speak in the scholes, according to more and lesse. For Christ is one, & the same things which he hath doone for our sake are the same which wee looke for from him, and our faith is the same whether it respect things to come, or those things that yet are not, or those things that are already past.

77. Question

When I consider the maner of speeches which belong vntoo the Sacraments, mee thinkes that I find somewhat to obiekt against thee, touching those things that thou hast spoken, of the signification of the signes & of the thing signified, and also as touching that which thou hast intreated of our partaking with Christ.

Answer.

Those Phrases of speech not onely Sacramentall but also figuratiue are partly proper, and partly borrowed.

78. Question.

Which are proper?

Answer.

Those be proper, which distinctly attribute

and Answear.

tribute that too the signe, which belongeth to the signe, and that to the thing, which belongeth to the thing: as when Circumcision is called the signe of the covenant. *Gen. 17. 11.* Also the signe and seale of y^e righteousness of faith. *Ro. 4. 11.* And the blood of the Lambe, the signe, *Exo. 12. 13.* And the sabboth, the signe of calling too memory the creation of the world: & sealing the peculiar cōsecration of the people of Israel. *Exod. 31. 13. 17.* And those same two censures, a signe calling intoo their remembraunce that same conspiracie of Dathan & Abiron. *Num. 16. 38.* So the outward ministry of man, considered a parte from the inward, is said to be nothing. *1. Cor. 3. 7.* So the outward baptism of water, is properly distinguished frō the inward efficacie of the spirit. *1. Pet. 3. 21.*

Question.

But I finde in no place, that this same worde [Signe] is attributed too Baptisme or too the Lordes supper.

Answer.

Why then, denye them too bee
¶ 4 Sacramentes.

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Sacramentes. For Sacramentes undoubtedly are signes. Yea, and the Papists themselves, do grant that the substance of water and the Sacramentall rites of Baptisme are signes: & in that same Sacrament of theirs of the Altar, they do at least appoynt the formes for signes. Further, the thing it selfe is most euident, that that is true which Irenæus witnesseth (that I may passe ouer the other fathers) that they consist of one earthly & of an heauenly mater, whereof it must needes bee that that be the signe of this.

79. Question.

And what are those same Sacramentall or figuratiue formes?

Answer.

First of all, they are those thinges to which the name of the Element is attributed too the thing signified, as when the Lambe is said to be the passeouer. *Exod. 12. 11.*

Question.

And yet there be some which say, that the *Pesach* or Passeouer is properly spoken of the passing it selfe.

Answer.

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Answer.

So to, be it so. But yet verely the passyng it selfe can not be eaten, therefore they must in that place at the least graunt, that the Lambe it selfe is called the passeouer, where the passeouer is sayde to be prepared & eaten. So Christ is called of Iohn the Lambe of GOD, and is sayde of Saint Paule to bee the passeouer. *1. Cor. 5. 7.* Christians are one bread. *1. Cor. 10. 17.*

80. Question.

These thinges verely satisfie mee. Go forward, I pray thee declare vnto me the other sortes of sacramental speeches.

Answer.

The other sorte is directly contrary to this, whereby the name of the thing it selfe is attributed to the Element. So the stone set vp by Iacob, is called Bethel. *Gen. 28. 22.* So the seven kyne and the seven eares are seven yeares. *Gen. 41. 27.* So the name of Iehouah in innumerable places is attributed to the Arke of the couenaunt, yea and to the very Altar of Moles. *Exod. 17. 15.* So

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by the name of the tongue of Canaan is vnderstoode the profession of pure religion. *Esaï. 19. 18.* So the name of the holy Ghost is attributed to the Dove. *Iohn 1. 33.* To bee shorte, so the Rocke was Christ.

Question.

Yea, but that same bodily Rocke was not saide to bee Christe, but that same spirituall Rocke.

Answer.

I knowe very well that same sophisticall startinghole, as though forsooth this were spoken of the thing it selfe, and not of the ligne. But what will these foolish Sophisters answer, if I shoulde aske them, whether Paul yet ment not that same Rocke, whereout that ryuer of waters flowed? Surely they coulde answer nothing whereby their sophistrie shoulde not be easily conuincd. For they must needes come to this poynte, that they must confesse, that the name of spirituall Rocke, was in respecte of that very naturall Rocke attributed to Christ in respect of the bodily Rocke, (that is as they them selues interpret it)

and; Answears.

it) considered spiritually and so far forth
as it was a figure. Therefore they snarle
them selues in their owne snates, or els
they must graunt that Christe was cal-
led the Rocke, because he was shadow-
ed by a spiritual significatiō taken from
the same Rocke. But what will they
doe with these wordes of Saint Augu-
stine, in his 45. Treatise vppon Iohn?
Loe the signes changed, Fayth remain-
ing, there Christ is the Rocke, to vs
Christ is that same that is set foorth
vpon the Altar: and if thou looke vp-
pon the visible fourme, it is another
thing: but if vpon the sensible signifi-
cation, they dranke the same spiritual
drinke. And in the 102. Epistle, some
tyme the thyng which signifieth, ta-
keth the name of that thing which it
signifieth. For so the rocke was Christ,
because it signifieth Christ. To con-
clude the same interpreteth the spiritual
Rocke mentioned in the 77. Psalm:
not Christ him selfe (as they doe) but
suche a Rocke as shoulde signifie some
spiritual thing. Question.

Therefore proceede on.

Answere.

and Answear.

Answer.

So to conclude, that bread is sayde to bee the body giuen for vs: and that same cuppe to be the blood shed for vs.

Question.

But who doth so expound this?

Answer.

Amongest the rest, Theodoret in his *Eranista* by expresse wordes, wherof we shall entreate more at large in his proper place.

81. Question.

And is there any more?

Answer.

The third kinde of figuratiue sacramentall speache is that, whereby the effect of the thing lignified is attributed to the outwarde signes or instrumentes. So it is sayde that the tree of life was planted in Paradise, and the tree of the knowledge both of good and euill. And yet was neyther life nor knowledge in those same trees, as if thou shouldest call a tree the Ague, which either causeth an Ague, or els driueth it away: but those same trees were onely the effectuall signes of those same effectes.

and Answeres,

fectes. By the same figure Circumcisi-
on is called the covenant whereof onely
it was a signe, as God him self expoun-
deth it. *Gen. 17. 11. & 14.* And that same
cupp is called the newe Testament in
his blood. *Luke 22. 20.* So Baptisme
is called the washing of regeneration.
Tit. 3. 5. So the Church is sayde to bee
purged by the washing of water, *Ephes.*
5. 26. So the outward worde which be-
ing onely the Chariot as it were of the
diuine power, is in many places sayd to
be the word of life and the incorruptible
seede: and to it is attributed, both clen-
sing and sanctification. So the sacrific-
es, are in many places called attone-
ments, when notwithstanding the very
blood of Goates and Oxen cannot sanc-
tifie any. So also the priests themselves
are sayde to sanctifie and to make an at-
tonement for sinnes. *Leuit. 16. 30.* When
as it onely belongeth vnto God to for-
giue sinnes and to make cleane. So the
Ministers of the Gospell are sayde to
binde and to lose, *Matth. 18. 18.* And to
forgiue sinnes. *Iohn. 20. 25.* yea also to
saue them selues & to saue others. *1. Tim.*

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4.16. Of which matter if it please thee, thou mayest see Augustine in his booke of questions vppon Leviticus, Chapter 84.

82. Question.

Is there yet remayning any other kinde of sacramentall figures?

Answer.

There remayneth the fourth, quyte contrary to that same third kynde, whereby it is brought to passe, on the contrary that that which is proper vnto the signes is drawn vnto the thing signified. And hereof commeth that same inward Circumcision, or, of the heart. So the fleshe or the bodie of the sonne of man, is said to be eaten and his blood to be dronke, which beyng bodily actions, can not bee vnderstoode otherwyle then improperly of the thing signified, that is to say, of Christ him selfe, offered either in the simple worde or in the Sacramentes, least as Saint Augustine very well sayeth, a foule and haynous thyng, to wylt, the sauadge and barbarous eatyng of mans fleshe seeme to bee commaunded. And heereof come
these

and Answeres.

these same vsuall manner of speeches so often in the Fathers, wherein it is sayd that the body of our Lorde lyeth vppon the Altar, yea also that it is seene, handled, goeth into the mouth, is made, falleth vpon the greunde, is consumed.

83. Question.

Therefore makest thou it a metaphoricall bodie, and a metaphoricall Supper?

Answer.

In deede suche are the filchy flauours of certayne men, which we wil confute in their proper place: For nowe I entreate generally of the Sacraments. In meane tyme knowe this, that wee neyther sayne any other bodie to Christ then that same true body giuen for vs: nor transforme that same most holy action into those same monstrous *Chimeres*, but onely wee say this (followyng the proportion of Faith) that that same very partakynge of Christ him selfe, which is altogether of the mynde and of Faith, (for this is the meate of the mynde, & not of the belly) is not properly, but metaphoricall

Questions

phorically declared, by those same bodily actions of eating and drinking.

84. Question.

Then is it all one with thee, to beleeue, and spiritually to eate Christ?

Answer.

Thou causest me yet againe to stray from my purpose. If thou take to beleeue, for the very action of sayth it selfe, I consent vnto thee. But if thou take it for the very habite of sayth, then euen like as thou doest distinguish the teethe the instrument of eating, from the eating it selfe: so it must needes bee that thou discerne sayth it selfe, from that apprehension of Christ through sayth, which is the spirituall eating.

Question.

Procede on.

Answer.

I haue nowe finished those thinges which belong vnto those same Sacramentall fourmes of speaking, aswell those that are proper, as those that are figuratiue.

85. Question.

But when thou shalt say that the Sacraments

and Answeares.

cramentes were added vnto the simple word, to the end, the more plainly to shew foorth the promises, many men meruaile that these figuratiue speeches are vsed in the Sacramentes, in which the speech ought rather to be most proper and most plaine, least any should be deceiued.

Answear.

Here I pray thee marke what bold rashnesse the spirite of error hath in sclaundering, and what power it hath (when it pleaseth God) in perswading. For these men affirme, that the figuratiue speeches are more obscure then those that are proper: but contrarywise they themselves also teach & giue manie preceptes concerning this matter, that Oratours doe verie well vse figures, not too darken, but to set out and make more playne their speeche. Now they are verie well vled, when they both adorne that that wee woulde haue spoken with a certaine dignitie and grace, and better infixe it in the mindes of the hearers, then if any man should vse a plaine and simple speeche.

G.

Now

Questions

Now forasmuch as the Sacraments are therefore instituted that they may leade our vnderstanding too an other thing, which by Gods ordinance they signifie from that which they are by nature: or rather, that I may vse the words of S. Augustine against Maximinus. Lib. 3. cap, 18. that wee marke, not what they are, but what they set out and shewe, because they are signes of thinges shewing one thing and signifying another: who seeth not that the nature and vse of the Sacramentes is much better fixed in the minde of the hearer, when the signes are sayd to bee the thing it selfe that they signifie?

Let vs set downe for example sake, that we may dwell still vpon the former example that the Maior or Magistrate of a Towne or Citie of whom possession is giuen vnto thee of some house deliuering thee a key vpon this condition, and speaking vnto thee after this manner, this keye is that same house standing in that place, which I deli-

and Answeres.

I deliuer into thy handes, for to be
used and enioyed of thee : would not
this speeche much more confirme thee,
then if hee shoulde say, this keye bee
a signe vntoo thee., that I put thee
into the possession of that house ? Now
this reason is set out by Theodoret.
in his Eranista in these wordes, Christ
would (sayth he) that they that would
bee partakers of these diuine my-
steries (for he speaketh of the Supper
of the Lorde) should take heede not
to consider the nature of the thinges
which they see, but through this
change of names (to witte whereby
it is brought to passe, that the name
of the thing signified is given vntoo
the signe) they shoulde giue credite
vntoo that change which is wrought
by grace : That is, they shoulde
consider that thing, not as it is by
nature, but howe by Gods com-
maundement it is used too signifie
that thing. And Augustine in the
fiftieth seauen Question vpon Leuiti-

Questions.

Leuiticus, Things (sayth he) which signifie somewhat, are woont to bee signified by the name of that thing which they signifie. Hence is that saying, the rock was Christ. For he sayd not the rock signified Christ, but as it were that he was that, that in very deed he was not by substance, but by signification. But of these thinges moze in another place, where wee will so increate of set purpose of the right vnderstanding of the woordes of the institution of the Lordes Supper, that we will also confute the contrary expositions.

86. Question.

I would therefore thou shouldest set foorth vnto me what the vse is of these same fourmes of speeche concerning Sacraments so expounded of thee.

Answer.

We are by this meanes taught, that we attribute neither lesse nor moze to the Sacramentes, then is meete. Now they attribute lesse vnto the, than is meet, who wil haue them only to be certaine

bare

and Answaeres.

bare remembrances, shutting out a dozes both the giuing & receiuing of the thing it selfe: the which opinion is herein taken away, because that the name of the signe is attributed to the thing signified, or the name of the effect it selfe to the signe it selfe, and againe the name of the signe to the thing it selfe signified or too the effect thereof, as wee haue shewed by those examples alledged. They also attribute muche lesse then these to the Sacraments, who wil onely haue them to bee badges of outwarde profession: which opinion is altogether vngodly, and by the same reason is ouerthrowen. Nowe wee are taught againe by these proper kynde of speeches to attribute no more vnto the Sacraments then is meete, & to shunne that miserable bondage (as Sainct Augustine speaketh more then once) whereby it is brought to passe, that the signes are taken for the thinges signified in his third Booke of Christian doctrine. Chap. 5. and 7.

87. Question.

But I pray thee, howe many Sacramentes thinkest thou to bee insti-

Questions

ted for the vniuersall Christiā church?

Answer.

Two, Baptisme, and the Lordes Supper.

Question.

There are which rehearse manye moe, yea and that amongst those which haue departed from the Antichristian Romaine Church.

Answer.

I graunt it: but yet the Papistes gayne nothing, which take this occasion to slander vs, seeing the most Papistical Diuines haue not yet agreed, concernyng the number of sacraments, but amongst vs there is no stryfe in the matter it selfe, as we shall shewe in his place.

Question.

Let vs agree vppon this, howe farre I am to proceede in demaunding.

Answer.

Although this were rather the parte of the asker, then of the answerer, yet notwithstanding forasmuche as it so pleasech thee, I signifie vnto thee that I am

and Answers.

I am content that the handling of the contrary sentence being differred, thou heare what seemeth vnto mee concerning every one of these questions: so notwithstanding that I may answere shortly, as the matter requireth to the contrary reasons, so farre forth as we may waye all and singular thinges, whiche are sayd for the confirmation of the contrary opinions.

88. Question.

Admyt that wee haue but onely two suche Sacramentes, I demaund of thee in the first place, what Baptisme is.

Answer.

This woorde properly declareth dipping into the water, & by consequent washpng away: of which sorte many were instituted in the lawe, *Hebr. 9. 10.* * This figure to whiche were added afterwarde the pharasaical washings, wherof mention is made in the 7. of Marke, vers 4. Now by the figure * Antonomasia it is take for the Sacrament, by which wee are

is a chaunging or putting of a neare name in signification for the naturall name it selfe.

G. 4. openly

Questions

are openly professed to Christ. But by translation it setteth forth the afflictions of the godly and some greate and greuous calamities, yea and the crosse it selfe, as it is taken. Luke. 12.50. peradventure fetching the Metaphor from thence, for that in many places of the Psalmes especially are understood by the name of waters and of gulphes, miseries, wherewith a man is as it were swallowed by. To be short, it is taken for the powring forth of the giftes of the holy Ghost, as *Acts. 1.5.* and for the doctrine of Iohn who first baptised: as *Acts 18.25. & 19.3.*

89. Question

Howe therefore dost thou define baptism taken for the first Sacramēt of the Church of Christ?

Answer.

I define it to be an holy action commanded of Christe to the Church, in which by a fitte proportion of signes, we doe spiritually and through Fayth after a certayne sorte put on Christe himself, with all his giftes necessary to salvation, and are therein washed with him,
and

and Answears.

and bye with him, are buried and rised
agayne, and by which our mutuall fel-
lowshipp in Christ is ratified.

90. Question.

And which are these signes?

Answer.

The Elementall signe is water. But
the Sacramentall rites are three: the
dipping into the water, the remayning
in the water, and the coming out of
the water agayne.

91. Question.

But there are many moe Elements,
and many moe rites in Baptisme vsed
in olde tyme.

Answer.

I answer out of Cyprian, that we
must not marke what any hath done be-
fore vs, or what any haue thought meet
to bee done: but what Christ who was
before all hath done first him selfe, and
hath deliuered vnto others to bee done.
But of these thinges wee will entreate
heereafter when wee shall come to the

Questions.

confutation of the contrary opinions.

92. Question.

What representeth the water, and what is the analogie or proportion thereof, with the thing signified?

Answer.

It signifieth the very blood of Christ, and by the figure Synecdoche whole Christ him selfe, who by the sheedyng forth of his blood, hath both washed away that same naturall malice and corruption that was in vs, & hath satisfied for our sinnes. Now the proportion of water being an Element ordeined for the washing away of filchinesse, doeth of it selfe agree with the blood of Christ, by the sheadding forth wherof onely, all the filchinesses of sinne are washed away.

93. Question.

What are those same three rytes or ceremonyes?

Answer.

To wpe, that we must be as it were dipped by a spirituall power and manner, in the very blood of the Sonne of GOD: by the force whereof that same washing away of sinnes by
little

and Answaeres.

little and little is brought to passe, that
so at the length we may go away clean-
sed : as they that are defiled specially
with those same spotted which cannot
easily bee washed of, they must bee so
long washed with water, vntill they
receiue their first cleannesse.

94. Question.

Forso much as that also was signifi-
ed by the purifyinges of the law, and
that same benefite also was truly
perfourmed in Christe nowe too bee
borne, too them who lawfully and
rightly did vse the same, what neede
was there that they shoulde bee abo-
lished, that baptisme might bee ap-
pointed in their place?

Answaere.

First it behoued that they shoulde be
abolished; that he might be beleued to be
come already whō they shadowed too
come afterwarde. Againe foras-
muche as they were additions vnto the
Sacrifices for sinnes, they ought too
bee abolished together with the. Lastly,
their repetition or ^{many} often repentance did
shew their imperfection, and therefore
must

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it must needes bee that another washing must come in place which should not be done againe too one person, and which is the Sacrament of that washing which was once performed for ever.

95. Question.

But what thinkest thou of that same ancient sprinkling of the blood?

Answer.

I thinke that that did more grossely expresse & represent the blood of Christ to come, but yet lesse fitly, forasmuch as blood doth not take away spotted, but rather doth spotte thinges that are already spotted.

96. Question.

What doest thou meane by the worde [of putting on?

Answer.

The Apostle so speaketh that he may shewe that that same power of the spirit is ioyned to baptism, whereby it is brought too passe that wee are as it were knit & engrafted into Christ himselfe, so as we growe vp into one bodie together with him which is the chiefest effect

and Answeres.

effect of baptisme. *Gal. 3. ver. 27.* And certainly it seemeth unto me that this same manner of speaking sprang from hence, that those that were growne in yeeres beyng to be baptised should put of theyr Garmentes that eyther they might put on others: or else beyng become newe men, might take them agayne. To which Analogie or proportion the same Apostle hath respect. *Col. 3. 9. Ephe. 4. 2.*

97. Question.

What doest thou signifie by the word [of washing?

Answer.

The double effect of this putting on, one, whereby this naturall corruption which Paule calleth sinne, sinning is abolished in vs: the other whereby the fruites thereof, that is to say sinnes, are forgiven vs, or rather are not imputed, the punishment which we deserved for them, beyng satisfied by Christ: & also his obedience beyng put in the place of them, whereby he fulfilled the lawe for vs.

98. Question

But

Questions

But too what ende are wee sayde too die, to bee buried, and too rise againe into the death, buriall and resurrection of Christ?

Answer.

By that meanes the Apostle himself beyng the Author. *Rom. 6. 4. &c.* is declared both the proportion and effect of those same Sacramentall rites. For so we are taught to place our whole fayth in Christ alone, who died, was buried & rose agayne from death too everlasting life for vs, inasmuche as hee is our brother. The dipping therefore into water setteth before our eyes that same bottōlesse gulf of Gods iudgement, by which for our sinnes layde vppon him, Christ is as it were swallowed vppe. The remayning in the water, in what sorte or howe shorte soeuer it be, doth as it were set him before our eyes to be looked vppon, holden in his Graue as it were, by the chaynes of death. But comming out of the water, is as it were a lively picture of his victorie, whereby it came to passe that beyng dead hee ouercame death, and beeyng buried, hee ouer-

and Answeares,

overcame corruption, that we our selues
also beyng engrafted into him by faith,
(of which engrafting also Baptisme
is a pledge) wee are become parta-
kers of y^e same power, wherby he perfoz-
med all those things firste in himselfe.

99. Question.

But yet that same old man, to wit,
corruption was not in him: neyther
the fruits therof, that is to say, sinnes.

Answear.

In very deed none of both these were
in him, because he was boyde of al vice,
& most holy even frō the very momēt of
his conception. For hee came to take a-
way sinne. Yet notwithstanding he had
both those things by him, taking mor-
tality & all infirmities brought into our
nature through sinne, except that sinne it
self, and to be short the punishment laid
upon him, whereby wee are reconciled.

Nowe these rites doe teachē that all
these thinges are communicated vnto
vs in this Sacrament, our corruption
dying in vs, beyng planted as it were
into the death of Christe himselfe,
and our sinnes also dying with him:
that

Questions.

that same stay answearing Chyistes buriall which is betweene the dipping in and the coming out, lively paynteth out vnto vs the proceeding of the power and benefite of Chyistes death by little & little declaring it self in vs. Finally, there foloweth the coming out of the water agayne, signifyng our newe state and condition, the first beyng abolished, and answearing to the resurrection of Christ: who as he rose agayne intoo euerlasting life, death and mortalitie beyng overcome and swallowed vp in the very graue, so at the length hee will worke the selfe same thinges in vs, whereof we haue now receiued the earnest and pledge.

100. Question.

Now I vnderstande why baptisme is called the washing of regeneration, why we are baptised for the forgiveness of sinnes, why the church is said to be cleansed by the washing of water, and to be short, why baptisme is called of Augustine, the Sacrament of faith, and of Tertullian, the sealing of faith. But yet I vnderstand not that
which

and Answaeres.

which thou diddest adde, concerning that mutual consociation and fellowship which we haue in Christ.

Answer.

This also is an excellent effecte of baptisme, but yet a secundarie effect, to wit, depending vpon that same former. For that same forme of baptizing into one and the selfe same Christ, doth both separate Christians from al other men, and also ioyne them together, as it were one bodie vnder one and the selfe same heade amongst themselves, as the Apostle speaketh. 1. Cor. 12. 13.

IOI. Question.

I woulde also knowe somewhat of those correspondent figures of baptisme, And first what that word *ὑποτίτυπον* meaneth.

Answer.

ὑποτίτυπον are called figures correspondēt to figures, the name of figures being largely taken, wherby is declared that some Sacrament is not otherwise properly so called (that is an holy action commended to the whole Church as a certayne ordinary thing, which is the

¶

Seale

Questions

Seale of the promise of everlasting life) but some certayn thing that God hath simply appoynted also for this end, that he might signifie some other thing to be fulfilled in the newe Testament. So in that Noah was saued out of the waters, and by the waters themselves in the Arke, it was a Type or figure of Baptisme, wherby the Church, shut vp as it were in Christe, is saued. So Israel passing through the Sea, and comming safe thorowe a Cloude from Heauen shrowding them, it represented the Mysterie of the same Baptisme.

102. Question.

But why doest thou vse the worde [of sealing.

Answer.

That I may meete with the slanders of them, that say that we take baptism, onely as a token, or rather onely as it were a difference, whereby Christians are distinguished from them that bee no Christians: forasmuche as this sacrament succeeded Circumcisiō, which was not onely a signe, but also a
Seale

and Answaeres.

Seale of righteousness by faith.

103. Question

I woulde therefore thou shouldest shewe vnto mee particularly the causes, the partes and the effectes of Baptisme.

Answer.

The efficient cause is Christ. The outward & visible matter is water in the sacramental rites: the inwarde & inuisible matter is Christe himselfe, with his gifts. The outward forme is the maner of administration it selfe, ordeined of Christ himselfe: the inwarde forme the baptisme of the holy Ghost, the essential parts are the signes & the things signified. The whole partes, is the Element; Christ himself with his gifts, the action and the worde.

104. Question.

But what is this worde?

Answer.

Teach yee al, baptising them in the name of the father, the Sonne, & the holy Ghost. *Mat. 28. 19.* Preach y Gospel to euery creature: he that shall beleue and be baptized shalbe saued. *Mark. 16.*

15. & 16.

¶ 2 Question

Questions.

105. Question

What meaneth [in the name ?

Answer.

Whereby is declared, that Baptisme is a solemne vow, whereby hee that is baptized doeth wholly vow himselfe too one **G D D** in Trinity: also a solemne action in which **G D D** witnesseth, that he receiveth him that is baptized intoo his owne hande, that in very deede this same forme is as it were an Epitomie or Summarie of the whole Christian faith, with the solemne sealing thereof.

106. Question.

And yet notwithstanding it semeth that the Apostles changed somewhat in that same forme, as beyng sayd to haue baptized in the name of Christ.

Answer.

By these wordes it is not shewed after what maner the Apostles baptized. For who can probably thinke that the Apostles in that expresse prescription of our Maister, in euident and plaine wordes commaunded, did chaunge any thing at all? And it is most plaine
through

and Answaers.

throughout the whole Ecclesiasticall
Hystorie, that that forme was alwaies
kept.

107. Question.

But to what end is that same, [into
the name of Christ?

Answer.

To witte, that the ende it selfe,
the frutes it selfe, and to bee short, the
very matter it selfe of Baptisme might
be declared.

Question.

But what are the endes of Bap-
tisme?

Answer.

This shall very well be understoode
by the effectes.

Question.

And what are the effectes of Bap-
tisme?

Answer.

If thou call Baptisme that onely
which the Minister doeth, the effect of
Baptisme is nothing.

Question.

This seemeth a harde saying to
me.

H3 Answer

Questions

Herrschel D. Answer.

1. Cor. 3. 7.

Luke. 10. 16.

And yet so Paule speaketh, when he sayeth that hee which planteth, and hee which watereth are nothing. But the case standeth thus. In very deede the ministry of men is somewhat, yea indeede it is that very thing, that whosoever despiseth, despiseth GOD himselfe. But as I haue sayd before, so God bleseth the ministerye of men, that the whole woorking power resteth in God himselfe, neyther doth the same here fall out as in them whom God bleseth to the maintenance of this mortal life of men. For fathers in begetting of children are such instruments of GOD, that the engendering power of the bodye, and the reuealing power of pouring in lyfe, is engrafted in fathers and Mothers, and the same GOD hath geuen his power both to meates for nourishment, and too medicines for curing of diseases. But in those which concerne the Saluation of men lost in themselves, hee so bleseth they woorken whom hee appoynteth too the woorde of saluation, and too the administration

and Answears.

administration of the Sacramentes,
that besides the declaration of his will,
from whome they are sent, they bring to
passe nothing at all. Therefore the ef-
fect of the minister is this, that pouring
forth water, he wetterh him that is to be
baptised: but now the only effect of wa-
ter poured forth, whether it bee com-
mon water or sacramentall, appointed
to an holy vse, if it be simply conside-
red in it selfe, is, that his bodie who is
sprinkled with it, be made wet and wa-
shed. But he which baptiseth inward-
ly by the spirite, (that is to say by his
diuine power) doeth alone perfourme
farre other thinges: to witte, altogether
diuine and heauenly thinges (notwith-
standing the ministry of men come be-
weene) to witte the forgiuenesse of
sinnes, by free undeserued imputation
and regeneration which is the effect
of the holy Ghost dwelling in vs, and
by little and little abolishing sinne in
vs.

108. Question.

Doest thou therefore distinguish
betweene sinne and sinnes?

Q. 4. Answere

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Answer.

Yea, what else? For the Apostle is wont to call that naturall corruption of the whole man, sinne, or else the flesh set agaynst the spirite. *Iohn. 3. 6.* and oftentimes in other places: which also by it selfe is sinne, when it dissenteth from the Lawe of God, and inforceth to sinne, whetupon it is called sinne sinning *Rom. 7. 13.* Now all the transgressions of the commaundementes of **GOD** are called sinnes, that is to say those which mane bringeth forth in vs, euen as a husband begetteth children by his wife. *Rom. 7. 5.*

109. Question.

What therefore dost thou call remission of sinnes.

Answer.

That same great benefite whereby it is brought to passe, that the satisfaccion and obedience of Christ being imputed vnto vs, those transgressions are not only layd too our charge, but also in their place the fulfilling of the Law, performed by Christ is set and appointed.

110. Question

and Answer.

110. Question.

But what callest thou regenerati-
on?

Answer.

Another gift of the same Christ,
whereby it is brought too passe, that
that corruption both in respect of the
guiltinesse of it, and in respect of it selfe
only is not imputed vnto vs, but also is
corrected by litle and litle in vs.

III. Question.

But doeth that same power of the
spirit by litle and litle abolishing
the old man in vs, and creating the
newe, begin euen from the very first
moment of Baptisme?

Answer.

I feare vpon this errour also of the
worke wrought. The fruite of Bap-
tisme therefore beginneth in that mo-
ment of time wherein fayth beginneth,
which in very deede sometime goeth
before Baptisme, as appeared in Cor-
nelius. Act. 10. 47. But sometime foloweth
Baptisme, as in children that are bap-
tised sometime flowper, and some-
times later, as they grow and waxe, and
are

Questions.

and are of the number of the elect. Finally the fruite of Baptisme is not to be restrayned to that same moment wherein it is ministred to any, as neyther is the fruite of the simple woorde, the seed lying so long hid in the mindes of the bearers, till that by the vertue of fayth wrought, sometimes later and sometimes flower, shewing it selfe, it fructifieth.

112. Question.

Baptisme therefore doeth not abolish onely sinnes past.

Answer.

Yes rather the fruite of baptisme is spreade forth through out the whole life of beleeuers. For that same grosse errour was the cause that many deferred baptisme untill death: which is a great wonder that it was not more vehemently handled of learned bishops.

113. Question.

Doeſt thou not thinke that originall sinne is taken away by baptisme?

Answer.

Surely I thinke that it is taken away, concerning the guiltinesse, so that

and Answaers.

that Faith be present. But the vice is
selfe although it dye by little and little in
the beleeuers, yet notwithstanding in
deede remayneth: and it must needes be
sinne, and be so called, because whatsoe-
uer resisteth the wil and spirite of God,
must of necessitie be vitious.

II. 4. Question.

But is this same Sacrament of bap-
tisme, an instrument altogether, and
absolutely necessary to obtaine salua-
tion in Christ?

Answer.

No, not so.

Question.

And yet not onely the late writers,
but also many auncient fathers haue
thought it so farre forth at the least
necessary, that they haue esteemed,
those destituted of the light of the life
of heauen, which were not lightned
with that same outward baptism of
the Church!

Answer.

Concerning this opinion, from whēe
flowed that same shameful error of the
Clinicks, and Baptisme of Midwives
we

Questions

we shall see afterwarde. Nowe I say that the Sacrament of Baptisme is thus farre necessary, that hee that neglecteth it, doeth also depyue him selfe (as muche as is in him) of the benefite of Christ, the which sinne notwithstanding as all others, may bee taken away by true repentance: but that he can not seeme to be a contemner of Baptisme, who through no negligence of his, much lesse fault, doeth not obceyne Baptisme, in that order which is instituted in the Church.

115. Question.

But doest thou think that the baptism administered by John, and afterwarde of the Apostles by the commandement of Christ was one and the same?

Answer. I would willingly that this question were omitted as at this day unprofitable. Notwithstanding because it maketh for the clearer interpretation of certaine places of the holy scripture: and from thence the Anabaptists seeke somewhat wherevnder to shrowde their pestilence

and Answeres.

pestilent opiniō, I refuse not also somewhat to entreate of this thing, when we shall come to the confutations of the contrary opinions. In the meane tyme I say that in very deede the Baptisme first ministred of Iohn, and afterwarde by the commaundement of Christ was one and the same, albeit, it seemeth to bee so muche more plentifully perfourmed in that Apostolicall Baptisme then in that of Iohns, as the doctrine is more plaine of the Apostles then the doctrine of Iohn, and yet in very deede the same.

116. Question.

Nowe I would haue certaine questions pertayning vnto this matter distinctly set foorth vnto me, and first whome thou thinkest fit to be baptized. For there are who thinke that all are to be baptized without differēce, so they resist it not.

Answer.

This foule error flowed out of two fountaynes. For they thought that the beginnyng of our saluation was from Baptisme: and further that Baptisme saued vs, even by the woorkes wrought,

Questions.

as they speake.

117. Question.

Others thinke that those onely are to be baptized, that are of yeares of discretion, and are indeede suche as make confession of a true Fayth, by the example of the Eunuch. Actes 8. 37.

Answer.

The errour of these men sprange from thence, that they thought Baptisme to be ministred in bayne, vntill Fayth presently went before Baptisme.

Question.

What? hast thou not sayde before that the thinges signified in the Sacramentes, are layde holde vpon by the onely hande of Fayth?

Answer.

So it is. But that Fayth may follow the Sacrament, yea though it were ministred many yeares before, is no more absurde, then if I shoulde say that (which wee thinke also we proue dayly) to wyt, that it oftentymes cometh to passe, that the thinges which we haue
contem-

and Answeares,

condemned when they were spoken
vnto vs, that beeyng marked, they
beginne to profite vs, yea many yeares
after, and sometymes in the very last
breath of our lyfe.

118. Question.

Whome then thinkest thou meete
to be baptized?

Answer.

All they who can rightly shewe the
conueyances of the couenaunt, for the
sealpng whereof Baptisme is insti-
tuted.

119. Question.

But who doe rightly shewe them?

Answer.

They who (if they bee grown in
yeares) testifie theyr consent.

Question.

Wylt thou not then admyt any
of yeares of discretion, vnles they
playnely professe a right Fayth?

Answer.

None

Questions.

None in deede. For what els should I probably beleue, that I can seale in them?

120. Question.

To what end then wilt thou admyt children?

Answer.

Neither will I admyt all infants: for neither will I receiue the children of the Turkes, nor of the Iewes.

Question.

Why so?

Answer.

Because they are not comprehended in the tables of the couenant.

Question.

But they may be instructed in Christianitie.

Answer.

Why, let them bee instructed or become Catechistes: and then at length let them be baptized.

121. Question.

I coulde easily graunt this vnto thee, concerning the Turks children, and the children of all those which were neuer comprehended in the couenant.

and Answaeres.

uenant, but wylt thou reckon the
Iewes with these?

Answer.

Yea, but after an vnlike maner. For
they indeede were neuer comprehended
in the couenant, but nowe the peo-
ple of the Iewes, reiectyng the Me-
diatour, are fallen from the couenant,
the Gentiles beeyng engrafted in their
place.

122. Question.

But is it sufficient (as thou thinkest)
to be borne of the faithful that none
bee reiected and put off from Bap-
tisme?

Answer.

So I thinke. For the wordes of the
couenant are plaine, I wil be thy God *Gen. 17. 7.*
and the God of thy seede. Nowe by
the name of seede, the Apostle teacheth
that all the Gentiles are coneyned, fol-
lowyng the sayth of Abraham. *Gal. 3. 8.*
And the same Apostle also playnely
sayeth, that those childzen are holy,
which are borne, either of the parentes
being a beleuer: by which sanctificati- *1. Cor. 7. 14.*
on no other thing can bee vnderstoode
I then

Questions

then that same comprehension in the covenauunt : whereby those that are holy, are discerned from those that are prophane.

123. Question.

But the example of Esau doth declare, and also daily experience doeth confirme it, that many begotten also euen of those that bee molt holy, doe nothing at all belong vnto the covenauunt.

Answer.

Many also of those that are growen in yeaeres, professing Fayth with theyr mouths, are hypocrites. But those same particular iudgements are to bee left vnto God. But that we should generally hope wel of all those which are borne of the faithful, both the indefinite forme of the covenauunt doeth commaunde vs, and loue doeth warne vs.

124. Question.

But without Fayth it is impossible to please God.

Answer.

It is one thing for a man to please God in very deede, another thing to be appoin-

and Answears.

appointed by this secret decree of God
(as I may say) to this good will of God.
For that indeede is brought to passe in
those that are of the yeares of discretio,
their fayth comming betwene: but faith
springeth from y^e same decree of Gods
good will. For why do we beleue, but
because it so pleaseth him? we please him
therefore also beleewing: and we should
not indeed beleue, vnles first (in the or-
der of causes and tyme) wee had freely
and vnderstuedly pleased him.

Question.

But why doest thou adde in those
that are of the yeares of discretion?

Answer.

Because there is another respect of
childzen dying before they are taught,
for as muche as fayth after the ordi-
nary manner, is by hearing: and ex-
traordinarily by the onely inward moti-
on of the holy Ghost, of which the one
cannot agree vnto infants by no place of
scripture, neither canst thou gather it by
any litle coniecture. For faith (whether
it arise by hearing, or extraordinarily) ne-

Questions

cessarily presupposeth knowledge of the free promise in Christ, which he applyeth vnto him selfe that beleeueth: which by no maner of meane can fall out and agree into infantes.

Question.

Howe then shal wee think that infantes are acceptable vnto God, that they shoulde bee reckoned of him in the couenant of the Church, and that therefore the seale it selfe of the couenant shoulde not bee denyed vnto them?

Answer.

First I say, probably that they are to be thought acceptable vnto God, by euerlastyng election in Christe, of which this is a testimony sufficient enough, that he would haue them to bee borne of godly parentes. Nowe the fitnessse of this testimony (leauyng vnto God those same particular secret iudgements) doeth appeare, out of those playne wordes of the couenant, I will be thy God, & the God of thy seede. Wherevpon also the Apostle gathereth, that euen they are holy, who are borne

and Answears.

borne eyther of their Parentes beeyng
a beleeuers: Whereouer they please God
also in the person of their Godly Pa-
rentes, euen to a thousande generati-
ons, as God witnesseth in the lawe.

Exod. 26

125. Question.

But this is a promyse of the lawe,
and we entreate of the couenaunt of
the Gospell.

Answer.

I graunt it, but thou must remeni-
ber that all the promises of the Lawe,
in Christ, who for vs fulfilled that same
condition of the Lawe, are become pro-
mises of the Gospell, and confirmed to
all beleeuers.

126. Question.

But thou doest not accompt these
infantes in the number of beleeuers,
whereupon it foloweth that no place
is left to infantes for this same pro-
myse of the Lawe.

Answer.

Naue, that foloweth not. For the
fayth of the Parentes from whome he
is borne, doeth come betweene.

I 3

Question.

Questions

Question.

Wilt thou therefore haue children
saued by the Fayth of another, that is
to say, by the Fayth of theyr Pa-
rents?

Answer.

It is plaine that the Faith of others
and the prayers of those that are holy,
doeth profite many vnfaithfull to mit-
igate their punishmentes: yea also the
conuerſion of Saule teacheth that the
gyfte of Faith may bee so obteyned for
some, if their opinion be true, who haue
written that this was graunted by the
prayers of Steuen. Notwithstanding
I would not easily say that any shoulde
bee saued by an other mans Faith, least
any man shoulde so take niee, as if I
shoulde say, that the Faith of the Pa-
rents is imputed to Infantes, as it were
beleewing through an other mans faith:
which in very deede is no lesse false and
absurde, then if I shoulde say, that any
man could lyue by an other mans soule,
or be wyse by an other mans wisdom.
But certainly this I may say truly,
that

and Answear.

that the Fayth of godly Parentes coming betweene, it is brought to passe that the Infantes either borne or to bee borne are holy, that is to say, are reckoned in the couenaunt, and therefore are saved. Wherof that thou mayest doubt nothing, tell mee I pray thee whereupon doeth Fayth laye holde? Doeth it not laye holde vpon that which the promise containeth, which is the object and ground of Fayth it selfe?

Question.

Yes verely.

Answear.

Therefore the Fayth of godly Parentes doeth laye holde vpon this promise, (I will be thy God, and the God of thy seede) both for them selues and for their seede. Nowe this promise is as muche as this, I doe make a couenant of saluation with thee and with thy seede. Gen. 17.

127. Question.

Therefore shoulde all bee saved that are borne of godly Parentes?

I 4

Answear.

Questions

Answer.

Surely wee doe not without cause presume that they are saued, as those which seeme probably to be comprehended in the couenant, and that by no faigned coniecture. But in meane time this nothing at all preiudiceth the secret and particular iudgements of God: and it is playne that they are shutte out from the couenant, who whē they come to yeares of discretion, shake off through vnbeleefe that same grace.

128. Question.

But when thou sayest that the thinges signified in Baptisme are sealed by fayth onely, what shall wee say to be sealed in infants, who when they are baptized are not replenished with any fayth in deed, and to those that are deade before they can bee taught the fayth?

Answer.

Surely wee doe Baptise them as though they shoulde ouerlyue others. Nowe that which I haue spoken concerning fayth, belongeth onely vnto those that are come to the yeares of discretiō,
and

and Answear.

& yet they? baptisme shal not therefore be in vayne. For that shal bee ratified in them, that, as I haue sayd, the fayth of the godly Parents comming between, was nowe bestowed vppon them when they were borne, to witte, the engrassement into the couenaunt: and therefore the forgiuenesse of sinne sinning, and finally the whole fruite of Baptisme. To conclude that same solemne naming by the commaundement of Christe, of the father the Sonne and the holy Ghoste cannot be in vaine, neither are the prayers of the Church which are conceaued ouer him which is too bee baptized in vayne. But let these thinges be subiect vnto the iudgement of the Church. For neyther am I ignorant that it may also be sayde, that fayth is so geuen vnto them by power, as by power and not by act and vse, they are endued with a reasonable soule. But I haue shewed what semeth most probable vnto me: neither doeth the diuersity of opinions in this matter shake or weaken the Christian fayth it selfe.

129. Question.

I 5

For-

Questions

Forasmuche as certayne olde Fathers attributed very much in this cōtrouersie to the faith of the Parents and of the Church, whence I pray you came this questioning, doest thou beleeue? I beleeue. Doest thou forsake? I forsake?

Answeare.

I am not ignorant howe diligently Augustine studied wryting too Bonifacius too excuse this kynde of beweing and promising then vsed in the Baptisme of Infantes. But who seeth not that this beganne from hence that that which was woonte to be saide and doone in the Baptisme of those which were grown of yeeres of discretion, were by the negligence of the Bishops, and peraduenture by the superstition of some, drawen too the baptisme of infantes? Of which thing God willing we wil then entreate, when we shal come to the confutation of the contrary opinions.

130. Question.

I haue hearde what thou doest
thinke

and Answears.

thinke of the children of Turkes and Jewes. But whether doest thou reckon in the same number, theyr children which take parte with the Bishop of Rome?

Answer.

No not so.

Question.

But yet you say that the Pope is another Antichrist: and therefore they who are called Papistes must needs be fallen from Christ.

Answer.

I graunt it. But admitte that the Papacie bee not Christianisme but rather Antichristianisme: yet notwithstanding Christianisme hath remayned and doth remayne as it were buried in the Papacie.

131. Question.

What thou meanest, I doe not yet sufficiently perceiue.

Answer.

I say that our Lorde Iesus Christe both would & yet will, that his Church should

Questions.

shoulde lie hidde in the very bowelles of
the papacie it selfe.

Question.

Wherevppon doest thou geather
this?

Answer.

By consequent. For I say, that wher-
soeuer there is a proper Note of the
Church, that the Church is there.

132. Question

But howe miserably is that church
defiled, whether thou looke vppon
the doctrine it selfe, or vppon the
marke of Baptisme the Note there-
of?

Answer.

Admitte it be so farre forth defiled,
that it cannot bee knowne of any but of
cunning and skilfull men: yet notwith-
standing it is in that same marke of his,
I baptize thee in the name of the Fa-
ther the Sonne and the holy Ghost.

Question.

What geatherest thou thereof?

Answer.

That the Papistrie is at no hande
Christianitie, but rather so greate a
Graying

and Answeares,

straying, as he that doeth embrace it & abyde in it, he must fall from Christianitie. The same is saide of Grecisme which also is so greate a straying from Christianitie, that no man can truely be a *Grecian and a Christian at this day.

** in opinion.*

I say notwithstanding that the Gentiles (which nowe are comprehended generally in those same two factions and enclined to that cutting of of theirs which Paule manifestly fogetolde) are not for all that to be reckened cut of, as long as the outward note of Baptisme shall endure there: and further I say that the Church is geathered out of the midst and in the myddest of Papistry.

Question.

Canst thou proue that, by any fitte example of the times past?

Answer.

Yea forsooth. For what thinkest thou was Pharisaisme, Saducisme and so be short, Iudaisme in the times whyle Christ liued? Surely suche that no man was a Jewe (if thou looke vpon the very body of that people) which did not make the couenant of the Lorde in vaine.

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ayne. And yet notwithstanding true Religion was for a time in the midst of Pharisaisme and Saducisme, yea and in the most corrupte Iudaisme, so long as Circumcision the seale of the covenant flourished amongst that people. But Circumcision beyng abolished and the note of Christianisme being relected, nowe the people of the Jewes are iustly sayde to be cutte off. The like I think not to be affirmed of Popistrý it selfe : but of Christianity as it were drowned in the middell of Popistrýe, and yet notwithstanding a little lifting vp it selfe.

133. Question.

But forasmuche as he that is a Papist is not a Christian in deed, wouldest thou admitte suche a man being of the yeeres of discretion & not baptized, to baptisme?

Answer.

No, vnlesse he were first become instructed & renounce Popery.

134. Question

And wouldest thou admit the child borne of such kind of Parents?

Answer.

and Answears.

Answer.

Neither cruelly woulde I doe that rashly.

Question.

Vpon what conditions then?

Answer.

To witte, eyther of some of the Parents or kinsfoikes renouncing Poperie and hauing the childe in their custodie, woulde request this of mee: or else some fitte witness present, who woulde promise the godly and right instruction of the childe.

Question.

And wouldest thou doe the same thing too the childe of a Turke or a Iewe?

Answer.

Surely I would doe it in the first sorte. Neither shoulde suche a childe bee deemed too bee sprung from the Jewes or Turkes, forasmuche as they renouncing their false religion, and beynge nowe baptised themselves, or requiring Baptisme, they did desire Baptisme for their children and Offspring. But yf the Question were

Questions

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Questions

were of those that are of the peeres of discretion, yea though there were present a thousand that wold promise for them, yet I woulde refuse too minister Baptisme vnto their childe.

Question.

And why so rather then too the childe of the Papistes?

Answer.

Because neither Iudaisme nor Turcisme is Christianisme, neither in Turcisme or now in Iudaisme is Christianisme: that is, I haue not any probable coniecture wherby I may geather, that any bozne of the Iewes or Turkes is holy, that is to say, which doeth belong vnto the couenant of G D D. But now albeit Papisme bee not true Christianisme, yet notwithstanding Christianisme is as yet in Papisme, as may appeare by that, that there hath yet remayned safe and sounde, that same substantiall forme of Baptisme which Sathan yet coulde not utterly abolish.

135. Question.

Doest thou thinke the same of
the

and Answear.

the children of euerie kinde of Heretikes?

Answer.

No, not so, for I except those, who abolishing the baptisme of Christ (now that is the baptisme of Christ, which is ministred so as Christ hath instituted) haue brought in an other, although they falsely say that it is the Baptisme of Christ, which is said of the Eunomians and Presilianistes and diuers others.

Question.

Wouldest thou therefore baptise these againe?

Answer.

Nay rather I would baptize the being not yet baptised with the baptisme of Christ.

136. Question.

Hitherto therefore hath beene spoken of those which are to be baptised. Now I aske whose office it is to baptize.

Answer.

Surely it is their office, to whom the care of administering the woord is commaunded. For the Sacramentes are as it were seales set vnto the tables of the woorde, and Christ sending forth

R.

his

*Hur de balthazandē
Hur de ministri
baptismi.*

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his Apostles and prescribing the forme of Baptisme, hath ioyned these two together.

137. Question.

But Paule sayth, that he was not sent to baptise. *1. Cor. 1. 16.*

Answer

That that is not to be vnderstoode precisely, but by way of comparison, it appeareth by that, that in the selfe same place hee sayth, hee baptised the house of Stephana, which he woulde neuer haue done, vnlesse hee had beene called vnto it. Therefore he saith that he was sent that he might specially labour by the preaching of the Gospel to plant Churches, in which he appointed Pastours of whom rather as also of theyr fellowe helpers the Euangelistes, all beleeuers (as the matter required) shoulde bee baptised. But it appeareth that the olde Church especially nowe whē baptisme was become more laborious, vlsed in many thinges the helpe of Deacons. But to be short seeing that Baptisme is meereely one parte of the Church ministry, it is rightly administered

and Answear.

sted, by ministers onely that are lawfully called.

138. Question

But whether doest thou beleue that the popish eyther Bishoppes, or Priests, are lawfully called?

Answer.

I beleue nothing lesse, no not by theyr owne Canons, otherwise not verypure.

139. Question.

Yea but they haue the laying on of hands, or ordination which they say we lacke.

Answer.

But howe often is it that the Canons doe forbid, that he shoulde bee esteemed lawfully ordeyned, who is not lawfully elected? Howe the way of lawfull election is too bee sought of vs out of the Apostle, especially so farre forth as belongeth to the examination of doctrine and manners. Therefore they wante the foundation of lawfull ordination, and therefore they boast in vaine of the laying on of handes, which notwithstanding it shall not bee harde for vs

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to shewe to haue more purely then they haue it, as perhaps I wil shewe in another place more fully.

140. Question.

Threfore what thinkest thou of Baptisme ministred of priuate persons, or by such as execute not the ministerie of the woord?

Answer.

I would esteeme it no more, then that which some priuate man should do according to his owne will in the name of the king or of the common wealch: or as a faigned seale deuised of some priuate man according to the apische immutation of the publike seale, and so set to some instrument: or as a fable.

Question.

Thou wouldest then much lesse allowe baptisme ministred in sporte, or of Midwiues.

Answer.

Out vpon that grosse and filchie prophanation of the holy ministerie.

141. Question.

But what if necessitie doe vrge it?

Answer.

I haue

and Answaeres.

I haue already answered, that the beginning of our saluation is deriued from the tables of the couenaunt it self, and not from the seale set vntoo them, which yet notwithstanding if any despise hee is woorthely deprived of the benefite of them: but that he seemes not too haue contemned them, whiche coulde not obtayne them, keeping the righte order.

142. Question.

But are not priuate persons and those which are not lawefully called, to be thought in like place & degree? Which if it bee true, certeynly the baptisme administred by popishe priestes must be in vayne and serue to no purpose.

Answer.

Here I will not sticke too borrowe that from the Lawyers, which maketh greatly to this purpose: the fault is eyther in the person, or in the thing or in both: in the person, as when the Magistrate is corruptly made, who notwithstanding (as Varro witnesseth in his fifth booke of the Latine tongue) is no

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Magistrate. But the Lawyers do more subtilly distinguish betweene him who is a Magistrate, (to wit, a lawfull one) and him who is in the Magistracie: as when they dispute that it is one thing too bee Proconsull, and another thing too bee in the Proconsulshippe: another thing to be Pretor, then to exercise the Office of the Pretorship, as is sayde of Barbarius Philippus: another thing too bee Tutor, then too exercise the office of Tutorshippe: in so muche as that sometimes hee that is a Magistrate (as for example if hee bee an outrageous man) may bee a Magistrate indrede but yet hee can not execute the Office of a Magistrate. The faulte is in the act when it is not ordered rightly, that is to say, when suche things are omitted w^{ch} are of the nature of the act it selfe. Nowe in the Papisticall Baptisme, the faulte is not in the act in which that same p^{ri}ncipal forme is kept, which other strange and superfluous thinges cannot hurte, but the faulte is in the person, for they are annexed to the Bishops & too the Elders,
But

and Answaers.

But this fault cannot hurte the action:
For (that I may come moze neere too
our Diuines) they that are not law-
fully called vnto the ministry, and
yet notwithstanding sitte in the chayre
of the Ministerie, by the consent of
some men (although deceiued) albeit
in respecte of the Persons themselves,
they bee not true Pastoures, yet not-
withstanding they are to be accounted
in another place then they that haue nei-
ther lawfull nor vnlawfull calling. So
Caiphas indeede was not the lawfull
high priest, because he had by giuing of
money entred into the high Priesthood,
yet notwithstanding sitting in the chaire
of the highe Priesthood, (albeit vna-
wares) he uttereth a Prophecie. And
before this Bishop sitting in his seate,
the Lord goeth to the temple and obser-
ueth those diuine ceremonies that were
not yet abolished. So the Pharisees so
farre forth as they sate in Moyles
chayre, are commaunded too be heard,
whiche Chayre notwithstanding the most
of them had gotten by ambition and
euill meanes. Finally so are those
thinges holden for firme whiche some

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man accounted a Magistrate comman-
deth, albeit hee were promoted thither
by euill indeuours, which it is certayne
happened vnto one Barbarius Philip-
pus a seruant, and yet notwithstanding
through error created Pretor of Rome.
To conclude a faulty vocatiō, may hurt
the cōscience of him who hath violently
broken in vpon that office, but it doeth
not defile those thinges which are done
of him as if he were lawfully called.

143. Question.

But that same baptisme admini-
stred by Sacrificing Priestes is defiled
with many spottes.

Answer.

Thou saiest very true. But that same
essentiall forme of the Baptisme of
Christe, by the singular goodnesse of
G D hath remayned in it, the truethe
whereof cannot be hyndred by any ad-
ded deuises.

144. Question.

Should not Baptisme then be true
baptisme, vnlesse the pure woorde of
the institution were vsed?

Answer.

and Answears.

No verily, it coulde not be. For the forme geueth euery thing his essence or beyng.

Question.

But if the fault in the forme as thou sayest bee so greate, that it defile the thing it selfe : doeth not a fault in the very explication of baptisme it selfe doe yt muche more, in which thou art not ignorant how greuously the Papistes offende.

Answer.

No not so. For albee it that the corruption of the doctrine bee greater and moze grieuous before GOD, then the corruption of the outward forme, yet notwithstanding it doeth not so muche defile the action of baptisme it selfe, because the faulte of doctrine sticketh too the teacher, neyther doeth it hurte the truth of the Sacramēt otherwise rightly ministred : but the faulte of the forme is in the thing it selfe and therfore may be such (as for example, if men offend in the Element it selfe, or in the worde of institutio, or in some rite) that is meerly

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that it defileth the action it selfe. As for example sake, if any should not baptise in the name of the Trinitie, or should name the sonne unequal, or should baptise in the name of the Virgine Mary, or in steed of water, should vse (specially, wittingly, and willingly) I can not tell what other thing altogether contrary, or els should omitte sprinkeling or dipping, certainly this could not bee the Baptisme instituted of Christ. But contrariwise if it might bee, that euen Satan him selfe should sit in the chayre of the ministry, and should minister the lawfull Baptisme of Christ, it should be the true Baptisme of Christ, because it dependeth neither vpon the knowledge of the minister nor vpon his conscience.

145. Question.

Doest thou therefore thinke that they doe well, who renouncing Popery & embracing true Christianitie do offer their children to the Priestes to be baptized of them?

Answer.

No not so.

Question.

and Answaeres.

Question.

And yet thou sayest that that is a true baptisme.

Answer.

And yet doth not that follothe heere of. For although that be auailable that is geuen, yet notwithstanding it followeth not that, he is without sinne that required it. For seeing that many things are impure in the Papisticall rites of Baptisme, hee is not deuor'de of sinne which geueth occasion of the vse of the. that I say nothing that so by this means they are nourished in theyr bastardey calling, whom those that shoulde chiefly take charge thereof, ought by Christes example too drive out of the house of God.

Question.

What thinkest thou the to be done of those fathers, who imbracing true religion dwell amongst the Papistes?

Answer.

I aduise the y they spare no cost and leaue no way vsought, that they may prouide

Questions

prouide to haue their chilozen baptized purely, and that rather they defer their baptisme, then become guiltie of those corruptions.

146. Question.

But what if in the meane tyme the childe dye?

Answer.

Surely the chylde it selfe, shall not beare the blame: and we haue sayd often tymes already, that it is not the want of baptisme, but the contempt of it in it selfe, that maketh a man vnwoorthie of the benefite of the couenant.

Question.

But the Lorde witnesseth that it shall come to passe, that whosoever is not circumcized, shall be cut off, *Genes.* 17. 14.

Answer.

If thou vnderstande this of the shutting out aswell from holy exercises of religion, as from ciuill fellowship, because it is added, from amongst his people, this shalbe the manacing, that the vncircumcized were neyther admitted to the exercises of religion, nor to ciuill

and Answears.

uill offices. But if thou take this of the shutting out from the very couenaunt of everlasting saluation, this that is added, for hee hath ouerthrowen my couenaunt, sheweth that it must bee understood of those onely which willingly and wittingly, or els through negligence, shall haue dispised Circumcision. Wea rather it is certayne, that they who lyued so long vncircumcized in the Wilderness, *Iosuah. 5. 4*: yet for all y went to the holy congregations, and were accounted Citizens of the commō wealth of the Jewes: to wyt, because that fell out not through contempte of Circumcision, but because it could not bee commodiously ministred in the Wilderness. For it is not probable that Moyses and Aaron woulde otherwyle haue neglected it.

147. Question.

But thinkelt thou that there is no consideration to be had of the age of those that are to be baptized?

Answer.

For as much as the profession of faith is required of those that are of the yeres
of

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of discretion, the more diligent that they shalbe in knowing the chiefe and principall pointes of Christian religion, the better, they shal provide for them selues. But the sooner that godly parentes shal offer their children to bee baptized the better they shall doe: least if it might be they shoulde bee deppriued of this benefite.

148. Question.

But yet the Male children of the Israelites were not circumcized before the eight day. *Gen. 17. 12.*

Answer.

Forsooth because there was another lawe that letted, pronouncing those to bee uncleane till the seventh day, that had touched a woman in childe bedde. *Leuit. 12. 2. & 15. 19.*

149. Question.

But it is euident that many put off Baptisme long, so that euen Gregory Nazianzen the sonne of a Bishop him selfe, came not to bee baptized vntill he was euen nowe fully growen, and come to rype yeeres.

Answer.

and Answeares,

Answer.

This also manifesteth as many other thinges doe, the negligence of many Bishops, of vs not in any case to be followed. Moreouer Nazianzen himselfe doeth sharply repprooue even this same putting off of Baptisme, in his oration vpon holy Baptisme, with whome notwithstanding I doe not consent in this (as also I doe not in certayne other poyntes comprehended in the same oration) because hee persuadeth vs to put off the Baptisme of children to the space of thre or foure yeares, some at lesse or more, vnlesse (sayeth hee) that daunger doe enforce vs, in which they myght learne & answer some mysticall thing. For that very Lawe of Circumcision sheweth, that this is a most bayne reason, which was giue aswel as baptisme for the sealing vp of that couenaunt in Christ.

150. Question.

But what tyme thinkest thou the fittest to administer Baptisme?

Answer.

Questions.

Answer.

Here in a maner it is incredible to be spoken, howe great confusion was brought into the Churches vnder the shewe of order, and specially into the Greeke Churches. For it is certayne, by the Acts of the Apostles, that at the beginning, baptisme was ministred as occasion was offred: they for the moste parte which came vnto Baptisme being rather endued with Faith in Christ by miracle, then by any order of the institution. Afterwardes as it specially appeareth by the seconde Defensory oration of Iustinus, the holy Ghost beginning to worke by litle and litle by ordinary means, when the congregations were gathered together, baptisme was ministred. Afterwardes that all things might be done in order, instructors being ordeyned, two dayes were at the first by a certayne custome, then by lawe, and at length as it were by a certaine superstition appointed for the baptizing of those that were so instructed. Nowe at the length, it was brought to this passe, that it was in a maner comp-
ted

and Answaeres.

ted a great trespassse to baptize at any o-
ther time then at Easter and at Whit-
son tide. Further under the cullour of
this order appointed, to the end that they
that were catechized (suche as were
in the beginning all those that were
to be baptised as well of the Jewes as
of the Gentiles) should not be called e-
uery day, nor before a lawful profession:
it is in a manner incredible to thinke
what confusions were pulled intoo the
church especially for that cause because
that whereas baptism in those same
that were of the peeres of discretion,
was the first entrance intoo the congre-
gation of the Church, they coulde not
precisely wayte for the sett time of
Easter and Whitsontide, but they must
thinke themselves after a sort condem-
ned, who in the meane season fell into
the danger of death. And heerevpon
that, also ensued that they were bounde
to discharge an infinite number from
those Lawes, who also pretended o-
ther thinges. So crept in that same
errour of the absolute necessitie of bap-
tisme, which opinion when it seemed

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to thrust

Questions

to thrust downe all men headlong into hell, a wise treacle was giuen of some, diuising a certaine place, in which they shoulde bee placed which were deade without baptisme through no faulte of their owne, neyther shoulde they feelee indeede those euerlasting paynes, neyther be partakers of that heauenly blessing, which also Nazianzen hath taught. I omitte other infinite things which may rightly cause Christians being better learned too bee ashamed, and were brought in, by the meanes of those thinges which at the first were appointed for order sake.

Question.

But what doest thou gather of these?

Answer.

That for as much as the condition of times at the least is altered in this, that now none that are of the peeres of discretion are baptised, and the inconueniences of those same olde Canons are euident ynough, that those same Churches doe verie well, which so take order

for

and Answeres.

for the vse of baptisme, that neyther
infantes, (as much as may be) bee
deprived of Baptisme, nor that their
superstition be nourished which tye sal-
uation vnto Baptisme, neither if it
bee possible that Baptisme bee se-
parated from the dayly preaching of
the woord,

151. Question.

But dost thou thinke that no-
thing ought to be determined con-
cerning the place?

Answer.

Yea, seeing all thinges must be
doone in the Church comely and in
order : And forasmuch as Bap-
tisme is a parte of the ministerie of
the Gospell, I thinke that one and
the same place is too bee vsed both for
the woorde and Sacramentes, so as
Baptisme bee ministered in the pub-
like congregation of the Church
and with common prayer, neyther
will I rashly admitte those, I can-
not tell what, cases of necessitie, that

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some alleadge to the contrary.

Question.

But what doest thou thinke concerning the rites themselfes?

Answer.

I thinke that we ought to stand to the woord of God.

Question.

But it seemeth that the woorde of God requireth a thorow dipping into the water.

Answer.

I graunt that the name it selfe of baptisme being taken in the precise and straight signification doth declare no lesse: neyther is it any maruayle that this was obserued in those of the peeres of discretion, especially in Jewrie and those same hotte countries in which it might be done without any danger of health. But I thinke that wee must looke vnto the verie end of baptisme it selfe, which it is plaine also that wee keepe in the simple sprinkling of water vpon the infants wet therewith, like as sprinkling was sufficient in those same purifications of the law (in which
also

and Answere.

also our baptisme was shadowed: neither ought we greatly to strive, whether with litle or much water the whole body be dipped in, or the head only sprinkled.

Question.

What thinkest thou of that same threefold dipping?

Answer.

It appeareth out of Tertullian that this was then receiued against the vnicie of persons. But howsoever it bee, why may we not aswel vse one dipping alone, that it may be signified that wee indeede are baptized into three persons (as by the wordes of Baptisme it selfe is vnderstoode) but yet notwithstanding into one God? For it is as dangerous to multiply the essence, as to appointe one onely person. But generally I think we ought not to stryue, either of one or of threefold dipping or sprinkling: which also seemed vnto Gregory Bishop of Rome in his first booke, Epistle 41.26.

153. Question.

But heere againe, there is another thing that I woulde learne of thee,

L 3

whether

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whether thou think that this fourme, I baptise thee in the name, or into the name of the Father, the Sonne, & the holy Ghost, bee precisely and in so many wordes and sillables necessarily to bee vsed. For thou art not ignorant that the Grecians say, let the seruant of Christ bee baptized into the name of the Father?

Answer.

I say here omitting the quidiities and subtilties of the schoolemen, that two extreemes are diligently to be shunned of vs: to witte, that we neyther fall into the impietie of Magicians, who feigne a certaine vertue in some certain wordes, forasmuch (as we haue said before) as wordes in them selues, haue nothing els but the force of signification: neyther let vs thinke like wise that it is lawfull for vs in the institution of the Lorde (so as it is prescribed of him in certayn wordes) to chaunge any thing at all. And nowe in very verbe concerning that first pointe, if there had bene any power and vertue in the letters & sounds
of

and Answeres.

of the sillables themselves, the Apostles must alwayes haue vled the Syriack tongue, forasmuch as it is plaine, that our Lorde Iesus Christe spake in the same tongue. Therefore he chaungeth nothing in the matter it selfe, which speaketh the same thing which Christe him self hath instituted in that language, that they vse that are to bee baptized. Yea hee that doeth otherwise (as at this day is done in that counterfeyte Church of Rome) hee doeth euill, because the Lorde will that those thinges be spoken with vnderstanding to his, which hee would haue to be beleueed and done of all.

154. Question.

I beseech thee therefore, if the baptizer vse a straunge tongue not vnderstood of any, whether is the baptism ratified or no?

Answer.

The efficacy or verine of Baptisme doth not depend of the Baptizer, so that hee (as I haue sayde) want not a vocation although it bee faultie. And seeing that Infantes haue as much intelligence

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intelligence (if thou speake in a strange tongue, as if thou shouldest speake in thine owne language) of the frutes of Baptisme which belongeth vnto them, which afterwarde are come to they groweth, doe depende vpon preaching and fapth, which doe succede in they myne. But the calling vpon the name of the Lorde in others can not be in vayne, although it bee wonderfully defiled by they faulte who preaching the worde, or administring the Sacrament in the Church, vse a straunge tongue.

155. Question.

Is the Minister therefore precisely bound to vse the fourme commaunded by Christ, the wordes onely altered by the sound of an other tongue?

Answer.

Surely there can fal out no iust cause that may excuse any chaunge in so few words, wherein that ^{same} whole & perfect mysterie of y diuinitie is declared.

Question.

What therefore if any man should say in ^{the} dede of the Father, begetter: for, the Sonne begotten: for the holy Ghost,

and Answears.

Ghost, proceeding? What if in steede of three distinct persons hee shoulde call vpon the Trinitie?

Answere.

To what purpose I pray thee are these thinges, the Lord hath commaunded in this mystery, that we should not call vpon the personall proprieties, but vpon the persons them selues, and that vpon them distinctly. I will therefore neuer admitte any affectate or deuized forme, in steede of that which is lawfull.

Question.

Muche lesse then wouldest thou admyt the takyng out of any person, or any hereticall addition, as if any man should say the Father greater, the Sonne lesser, or the holy Ghost onely proceeding from the Father.

Answere.

Thou thinkest rightly. For neither were this the Baptisme of the Church of Christ.

156. Question.

But what thinkest thou of these same speeches, I baptise thee: or

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the seruant of Christe bee Baptized.

Answer.

Christ hath not prescribed vnto his Ministers what or howe many wordes they shoulde vse in the function of his ministry, but hee hath defined the act it selfe, when he commaundeth them to Baptise into the name of the Father, of the Sonne, and of the holy Ghost. Therefore they neyther adde nor diminishe from the worde of God, but satisfie their office: when they expound the institution of our Lorde it selfe vnto the hearers. And when they bee come vnto the actuall fourme it selfe (as I may say) of the administration, whether they say, I baptise thee: or whether, let the seruant of Christe be baptized, it maketh no matter, so that the fourme of the action it selfe which they exercise bee kept. But notwithstanding that I may speake plainly as the matter is, the fourme kept in the Latine Churches seemeth vnto mee to come more neere-ly to the commaundement of the Lord,
and

and Answaeres.

and to be more fitte to confirme the faith
of him which is to be baptized.

Question.

Why so?

Answaere.

Because the Minister speaking of
himselfe, when he sayeth in the first per-
son: I baptise, and then addeth the Pro-
nounce, thee, doeth make the mynde of
him which is to be baptized more atten-
tue, aswell to marke the outwarde acti-
on as though G D D himselfe were
present, doyng the selfe same thing by
himselfe, which the Minister witnes-
seth by his worde: as also too apply the
the promise vnto himselfe properly and
peculiarly.

157. Question.

But the child which is baptised, vn-
derstandeth none of these thinges.

Answaere.

I graunte it, but hee shall vnder-
stande it in his tyme: because, as I
sayd before, the vertue of these wordes
through out the whole lyfe of them,
that are baptized, sheweth his power in
all Tentations, so that we being at the
very

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bery point of death may and ought euen
with this onely buckler beat backe all
those later temptations of Sathan, A-
uaunt Sathan for when I was yet deaf
I heard one that sayde vntoo me, in the
name and by the commaundement of
my Sauour, I baptise thee *R.* in the
name of the Father, of the Sonne, and
of the holy Ghost. This same baptisme
is vntoo me a sure pleadge that I am
cleansed from all my finnes, and endued
with the righteousnesse of my Christ, to-
gether with whom I dying and beeyng
buried, I haue nowe begonne to arise a-
gayne in my minde and shal fully at the
length also rise againe in my fleshe to e-
uerlasting life.

158. Question.

But forasmuch as wee sinne euery
moment, and our finnes are washed
away by baptisme, howe commeth it
to passe that baptisme is not ofte mi-
nistred to one especially seeyng wee
minister the Supper of the Lorde of-
tentimes.

Answer.

It is enough that we are once rege-
nerated

and Answers.

nerated and entred intoo the Church
from whence none that is electe is cast
out. But to bee sed once in the Church
suffiseth not.

159. Question.

Yea, but doe not sinnes shut vs out
of the kingdome of God?

Answer.

No not so. For so none shoulde re-
mayne in the Church, forasmuche as
euery one is a lyer that sayth, he hath no
sinne. Our sinnes therfore indeede, yea
our least sinnes deserue a shutting out
from the kingdome of God: but to the e-
lect enioying the fauour of GOD, they
are not imputed. Therefore Sainte
Paule saide not *Rom. 8.1* that there is
no sinne, but that there is no condemna-
tion too them which are in Christe Je-
sus.

Question.

Let vs therefore sinne, that grace
may abounde.

Answer.

Yea but Christian sayth can by no
meanes admit this. For it beleueth no-
thing but that the worde of promise of-
fereth

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fereth. Now there is no promise of pardon, but to those that repent and amend, and none are further of from repentance and amendment then they that wittingly abuse the patience of GOD to sinne. Therefore the gift of true repentance is also properly belonging to the elect.

160. Question.

But what wilt thou say of those that are excommunicated? For the lawfull iudgements of the Church by the woorde of Christe done in the earth are ratified in the heauens. *Matth. 18. 18.* Nowe they that are excommunicated are cast out of the midst of the Church. *1. Cor. 5. 1.* and therefore out of the kingdome of God.

Answer.

No man can more doubt that the iudgement of lawfull excommunication is ratified in the heauens, then if the Sonne of GOD himselfe should pronounce the sentence, forasmuche as the Church doeth that which it doeth in his name. Yet notwithstanding thou gaynest not that thou striuest for. For
neither

and Answeres,

neither the excommunicate persons are simply too be compared too bzaunches, nowe once simply cut of from the Vine, but too vnfruitful bzaunches wh draw not iuyce out of the Vine, and therefore at length too bee cutte off from G D D, vnlesse they shortly sproute agayne which appeareth by the fruites of repentance, euen like as it falleth out too bowes, which in the Winter time bee as they were dead, and yet notwithstanding in the spring time receiue their former hewe and liuelinesse againe. For those same giftes of God are without repētance. Now if so bee any continue vnto the last in their Stubbornesse, it is a token that they were indeede for a time outwardly in the church, but they were neuer of the Church. For they had abidden with vs (sayth Saynt Iohn) or at least after theyr errour they had re- *1. Iohn. 2. 14.* turned vnto vs agayne, if they had been of vs.

161. Question.

But now if Baptisme be therefore
not

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not to be often ministred to one, because the firste entraunce intoo the Church cannot be frustrate, why in like manner sufficeth it not once too haue receiued the Supper, forasmuch as he that is truely once incorporated into the body of Christ, can neuer altogether fall out of it?

Answer.

We haue told the cause already. For it is ynough once to bee bozne agayne, but not to be once nourished: bicause as in this corporal life we must oftentimes take meate, by the iuyce whereof we may be nourished: so beeing incorporated into Christ, that wee may more and more be quickened in him, the often sealing of that incorporation, and as it were the nourishing of fayth is profitable. Notwithstanding these thinges in this similitude are altogether diuerse, bicause this meate is corruptible which we vse to the vpholding of this life, and therefore after the olde, another newe alwayes succeedeth: but the inwarde meate which is giuen in the holy supper, is incorruptible, and therefore when the
Supper

and Answaers.

Supper is often vsed, neyther is newe meate receiued, noꝛ that same first meate as it were before reiecte receiued agayne, but the same meate which we had taken before, is more and more as it were engrafted in vs, and by sayth are strengthened, that so muche the more effectually we may bee nourished with that, (that is too say, with Christ, to euerlasting life.

162. Question.

This bee spoken hitherto of baptism. Nowe let vs come too the other Sacrament of the Christian Church. Howe shall wee call that?

Answer.

Paule calleth it the Supper of our Lorde. 1. Cor. 11. 20. because that at the first it was celebrated towarde the E- uening by the Lorde, which also was a long time obserued in the Christian Church. Wee likewise calleth it the Table of the Lorde. 1. Cor. 10. 21.

163. Question.

And is it not otherwise called of

M,

the

*De Cena
Domini*

the supper

1. Nomina.

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the auncient fathers?

Answer.

Therefore also lette vs way these names. Certayne men doe in this argument reckon by the names of the Liturgie or service, of the Synaxis or the gathering together of the people, & of Agape y^e feasts of loue, but in my iudgement, not rightly enough. For by these two former names are signified not onely those mysteries, but also those other partes of the publike wooship of God. For λειτουργειν as all that are not vnderly ignoraunt of the Greeke tongue knowe, is the selfe same that to execute any publike ministry is, which afterwarde is drawen to all ecclesiasticall functions, like as the Apostle also calleth himself δούλω the servant of Iesus Christ, & his office he calleth λειτουργία.

Question.

Thou art not ignoraunt that the olde Latine interpreter. *Actes* 13. 2 hath turned λειτουργόντων sacrificing

Answer.

I knowe it it very well, and in very deede he hath done it very foolishly, unless

and Answears.

vnlesse wee will also make the Angels,
Sacrificers, as they that are called λει-
τούργικὰ πνεύματα ministring spirits.
Heb. 1. 14. and Magistrates . Rom.
13. 4.

Question.

But yet so it seemeth too be taken.
Luke. 1. 23. Heb. 10. 11.

Answer.

May rather there also it is taken for
the whole office of the Priesthood. The
name also of σῶμα that is too say a
meeting together, is larger, although
it were at length translated, too that
same principall parte thereof, too wit,
too signifie the Lordes supper. Nowe
they called ἀγάπην those same com-
mon holie Banquettes and whatsoe-
uer was doone in them, as Tertul-
lian declareth at large, in his defence.
Iude also vseth the same name. Iude
the twelfth verse: the name beeyng
taken from hence, because then they
vsed certayne choyce, Daynties and
Junkets, and also because Christians
did so testify theyr mutuall Love

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and most neere coniunction.

164. Question.

But what thinkest thou of the name of Eucharist or thankesgiuing.

Answer.

The Supper of the Lord was so called, not in respect that it was a Sacrament, but as it was a Sacrifice.

165. Question.

Therefore with thee, the Supper of the Lord is a Sacrifice.

Answer.

It is so indeed, And that in a three-fold respect: first in this respect that we offer some thing to God in the same, to wit, that same solemn giuing of thanks, by that commaundement of Christ, As oft as yee shall doe these thinges, yee shall shewe foorth the Lordes death. By which reason the Supper of the Lord may be sayde to succede in the place of all those Sacrifices which they called peace offeringes. Moreover because the almes were bestowed in it, peraduenture by the ordinance of the Apostle .I. Cor. 16. 2, the which almes were

and Answear.

were called Prospheraï or Oblations out of that sentence of Christ, that which you shall doe to the least of these, you doe it vnto me. Thirdly because it doth as it were renewe that same sacrifice, of the Lords death, after a certaine sort set before our eyes in those mysteries. Neither is it otherwise to bee expounded whatsoeuer is read of that sacrifice and vnbloodie oblation of Christ in the olde and more pure fathers, as well the Greekes as Latine.

Question

Doest thou not thinke therefore, that Christ is offered againe vnto his Father, of the Priest in verie deed for the quicke and the deade.

Answear.

Out vpon that blasphemy the most execrable of all that euer were.

166. Question.

But what thinkest thou of the name of the Sacrament of the Altar?

Answear.

It is certaine that there was some kinde of altar set in a conuenient place,

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whether

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whether the giftes and offerings were carped, (as also now the Popes Canon hath) out of which were taken bread & wine, to were appointed to the holy mysteries. And this was the Ambrye as it were of these Loue feasts, by the example of Christe. And the Minister was wont to stande at that place blessing the bread and wine. But heere see together with mee the craft of Satan. For there is no doubt but vsing the occasion of this Altar hee transformed the Sacrament intoo a Sacrifice, and that Propitiatorie. But in the writings of the Apostles there is no mention of an Altar, but onely of the Lordes Table. Of so greate waight is it, not too bring any thing rashly, no bee it neuer so indifferent, intoo the Church.

167. Question.

And what thinkest thou concerning the Masse?

Answer.

Of the thing it self, that is to say, of the impietie thereof, suche as the like was neuer, wee will speake in hys proper

and Answear.

proper place . Nowe I say that the
woorde is altogether barbarous. For
the Auncient Latines, too whome that
woorde was proper , sayde not *Mis-*
sam but *Missas*. For I can also shewe
thee, an olde Romishe Grayle as they
call it, in which they say in the plurall
number and in the Newer Gender
Missas. Neyther can that worde signi-
fie any other thing, then thinges sent, to
witte , Oblations which euerp man
brought in theyr meeting. For concer-
ning that certayne men haue written
of the sending away of the companie,
and much more some haue made much
ado about the Etimologie of the He-
brye worde, it seemeth too mee altoge-
ther absurde.

*Romanum
capitulare.*

168. Question.

Concerning the names them-
selues, sufficiently is saide. Now I pray
thee define vntoo mee the Supper it
selfe.

Answer.

Then I define the Supper of the
Lord, to be an holy action, comanded of

¶ 4

Christ

Questions

Christ to all the faithfull of ripe yeeres, too continue in the Church too the end of the worlde, in which by a fitte Analogie and proportion of Elementes and Ceremonies, the memory aswell of his death is liuely set before vs, as also our incorporation intoo him through faith, is spiritually sealed, and our mutuall coniunction in him ratified. Finally a solemne geuing of thanks is payed vnto him.

Question.

I would gladly then haue this definition particularly declared vnto me.

Answer.

Why I say it too be an holy action, thou hast knowen before in the definition of a Sacrament: If thou demand of the rest, I will answere thee in order.

169. Question.

I haue vnderstood also before why thou sayest it was commaunded of Christ to continue to the end of the world, or till he come agayne, as hee himself speaketh. But why doest thou add [vnto the faithful that are of ripe yeeres?

Answer.

Because

and Answear.

Because that forasmuche as the examining of a mans owne selfe by the Apostolical doctrine is required, we must needes determine that they are to bee shut out, who neyther can proue themselves, neyther are able to make confession of theyr sayth which they might examine.

Question.

Wilt thou therefore haue children made men, and finally, those which are not taught in Christian religion, shut out?

Answer.

What els? And therefore the Supper of the Lord to be prophaned of those which minister it to Infantes.

Question.

And yet to the eating of the Paschall Lambe, in whose place succeeded the Supper of the Lorde, children also were admitted.

Answer.

I graunt it. But they were of that age, that they could aske their Fathers, and myght bee taught of them, as is playne. *Exod. 12. 26.*

Questions.

170. Question.

Why diddest thou adde [in the
Churche?

Answer.

That thou mightest knowe that it is
not a priuate, but a commō action, that
is to say, an action in the congregation,
eyther of some whole church, or of some
particular, finally not to bee celebrated
of any one priuatly but in common,
whereof we shall speake afterwarde,
when we shall dispute agaynst the abu-
ses of the holie Supper.

171. Question.

What callest thou the elementes?

Answer.

That same bread & that wine.

172. Question.

Why doest thou adde that same
bread and that wine?

Answer.

That I may distinguish helpe things
from common things. For so also Paule
speaketh. 1. Cor. 11. 16. 17.

Question.

But in what thing consisteth this
difference?

Answer.

and Answeres.

Answer.

Not in the substance but in the qualitie and vse. For common bread & common wine are sette before vs, that they may nourishe this life: but that same bread and that same wine, are therefore giuen vs, that they might be both signes & seales of the communicating of that body, geuen for vs, and of the blood shed for vs, and that into euerlasting life.

173. Question.

And what are those same rites belonging vnto the Sacrament?

Answer.

Touching that that belongeth vnto the minister, to blesse, too bryake, too powze out, to geue: concerning that, that belongeth to the guesstes, too take too eate, to drinke.

174. Question.

And what is signified aswel by these elementes, as by those ceremonies sacramentally?

Answer.

Surely y bread is y sacramentall signe of that body geuen for vs, and that wine of that blood shedde for vs: finally, both two of whole Christ, as of our euerlasting

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lasting meate. The blessing was appointed not so much to signifie some mysterie, as partly to confirme those which came to the Lordes Table, partly to perfect that same Sacrament, and partly to celebrate some solempne action of thankes giuing. Of which matter it shall be meete to entreate apart. Now the breaking of the bread is a signe of the passion of Christ.

175. Question.

Whence doest thou geather this? For there are which referre this specially to the vse of vnleauened or sweet breades, which it is manifest was not very thick, and for the cutting whereof there needed no knyfe. Moreouer they say also, that to breake bread, by the Hebrew phrase signifieth as much as to distribute & plentifully to giue bread.

Answer.

Both the things that these men say, is very true, but this same last is by no means agreeable to those things which the Lord did & commaunded to be done, For it is written, he brake, he gaue, whereby

and Answeares,

wereby there can not be (vnderstood by the name of breaking, the distributiō of bread. Now I graunt that some other, and I adde further, that householders were wont, yea, besides the vse of unlea- uened bread, to breake bread to the vse of their household. But the Apostle manifestly sheweth that this rite albeit it was common, yet it became sacramen- tall, and that by reason of those same mentioned punishments which the lord suffered for our cause, for so much as hee wrote, in steed of these wordes, that is giuen, that is broken.

176. Question.

Yea, but one bone was not broken in him.

Answear.

I graunt it : but yet verely hee was torne and rent both with the tormentes of minde and body, and there is nothing more vsuall in the woorde of God, then this Metaphor, whereby it is also sayd, that the heart is brused & broken. Nowe this giuing, or outward offering of the signes is to be taken, as if Christe him- selfe should giue him selfe vnto vs with his owne hande, to be vsed and enioyed,
and

Questions

and shoulde insinuate himselfe wholly vnto vs, which thing also in verie deede he perfourmeth inwardly by the power of his holy spirite, vnles that our vnbeliefe hinder it.

Now the outward receiuing, whereby we lay holde vpon the elements as with the hand, it answereth the inward receiuing by fayth, that betwixt vs and Christ there may be perfected and concluded as it were a certaine bargayne, Christ demaunding, Wilt thou receiue me inwardly by fayth, even as I doe outwardly deliuer thee, these same seales of my promise by my minister into thy handes? And fayth answering, I wil Lord, and by fayth I receiue thee, even as this hand receiuethe these seales given vnto it.

Nowe the eating of that breade, and the drinking of that wine, declareth the applying of Christe layde holde vpon by fayth, whereby it is brought to passe, that being truly made partakers of him, we more and more drawe out of him whatsoeuer belongeth to our saluation.

and Answears.

177. Question.

But what is the proportion and the analogie of these signes with the thinges signified?

Answer.

This analogie or proportion is manifest in it selfe. For seeing that breade and wine is most fit aboue other meats, for the nourishing of our bodie, they do most fitly set forth him vnto vs in whom onely euerlasting life resteth. But the breaking of breade and the pouring forth of wine, doeth as it were set before our eyes those infinit torments that the Lord suffered for our sakes, that we might in a maner looke vpon him with our very eyes hanging bloodie vpon the Crosse, and infilling into vs out of his pierced side euerlasting life. Whither belongeth that same saying. De consecrist. 2. When the offering is taken, whiles the blood is poured out of the cuppe into the mouthes of the faythful, what other thing is set forth, then the offering vp of the Lords body vpon the crosse, and the pouring forth of his blood from his side? Finally the eating and drinkeing doeth so expressely

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and in a manner so liuely declare as it were our transformation into Christe him selfe, and his insinuation againe into vs, whereby he him selfe liueth in vs, and we againe in him, that nothing can be more euident. For what can be more nearely ioyned vnto vs, then that which we eate and drinke, as that which is transformed & chaunged into our selues?

178. Question.

But yet thou hast saide nothing of our mutuall consociation into one body.

Answer.

That also appeareth by the whole ceremony. For seeing that we take one and the selfe same meat from one and the selfe same table, wee professe that wee are of one and the selfe same Householde, and wee promise eche too others our mutuall helpes by this solempne ceremony. Hitherto also belongeth that same analogie and proportion of bread & wyne, made of many graines into one body, which liuely setteth as it were before our eyes our mutuall knitting and growing by together as members vnder one

and Answear.

one heade. Wherefore also Augustine calleth this myserie the bonde of loue, which is expounded plainly by the Apostle. 1. Cor. 10. 17.

179. Question.

But why are there two Elementes giuen in the Supper, and but one in Baptisme?

Answer.

Because Christ in Baptisme is set forth vnto vs as a Lauer, & water also onely suffiseth to washe away filthines. But in the Lords supper, forasmuch as Christ is set forth vnto vs as that heauenly nourishment, and this life needeth not onely eating, but also drinkeing, not without cause not onely bread but also wine is giue in the supper of the Lorde, that we might knowe that wee ought to seeke our whole lyfe in Christ alone.

180. Question.

Doest thou therefore thinke the vse of that wine to be as necessary as the vse of that bread?

Answer.

What els? And therefore that the vse of the Cupp was taken from Chri-

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tians

Questions

and not without the instinct of Sathan.
Of which matter we will speake in the
refutation of abuses.

181. Question.

But what doest thou thinke of taking the Sacrament with the hande, which also the Romish Church tooke away?

Answer.

Albeit I wil not say, that the taking or touching with the hand is so precisely necessarie, as the other Sacramental rites (for he also recepueth that receiueth with his mouth) yet notwithstanding, I thinke that this also ought to be restored in the Church. For it is more playne then that it can be denyed, that the auncient & Apostolical Church did the same: and it is playne, that this same thrusting of the bread into the mouth sprang first from a certaine preposterous and altogether superstitious reuerence of the Sacraments, as though men were unworthie to handle the holy Elements, when as notwithstanding the mouth is more impure then the hande. To be shor't there, is no
man

and An sweares.

man but seeth, vnlesse it bee hee which
hath no eyes, from whence this super-
stition cometh, that same dotting dreame
of transubstantiation once beeyng re-
ceiued.

182. Question.

Then thou much lesse allowest the
taking away, of the breaking of
bread.

Answeare.

Thou thinkest rightly. For this being
taken away, the proportion or the analo-
gie of the death of Christ is take away,
as we haue shewed before.

183. Question.

To cōclude the, what thinkest thou
of that, that eating is chaunged into
adoration, caring about, & finally
into an oblation for the quicke & the
dead?

Answeare.

Surely that Sathā hath euen passed
himself by bringing this impiety, seing
that ther was neuer any such grosse ido-
latry heard of, no not amongst the most
prophane Gentiles.

184. Question.

Goe to then, let vs speake of the
blessing or consecration.

¶ 2

Answeare.

Questions

Answer.

Why, thou hast alreadie shewed what this thing is : forasmuch as by the name of consecration is understood blessing.

Question.

So then I suppose that thou callest it, that which the diuines also cal sanctification, that is to say, a translation from a common vse to a holy worship of God. But against this interpretation there are certaine stoppes. For the Euangelistes doe vse in this selfe same argument of the supper, two Greeke woords commonly and indifferently one for another, the one to blesse, the other to giue thanks. Now that these doe differ within themselves it may specially appeare by this, that to blesse, is alwayes taken transitiuely, but to giue thanks, alwayes intransitiuely. Moreouer also that same common sanctification, to witte whereby it is brought to passe, that we may lawfully vse meates, is manifestly distinguished, from thanks giuing and prayers, as the consequent
from

and Answear.

from the antecedent.

Answer.

It is an vsuall thyng with the Hebrewes, whose phrase the writings of the Apostles do saue of, to vnderstand the consequent by the antecedent, therefore to giue thanks, albeit it bee alwayes set down absolutely, yet notwithstanding it is taken in this argument, for to sanctifie with thanks giuing: and againe this action of thanks giuing is spoken generally of prayers, the Apostle vsing the name of intercession, though in an vnequall thing, yet not altogether vnlyke. So also to blesse, whē it is attributed to God, is takē for to sanctifie, Moyses him selfe being interpreter. *Gen. 2. verse 3.*

Question.

But that Christ in the history of the holy Supper, speaketh as a Mediatour & as man, hereby it appeareth, that the Euangelistes, as I haue sayde, vse this worde, to giue thanks, indifferently, which by no meanes can be attributed to God.

Answer.

¶ 3.

Thou

Questions

Thou thinkest rightly. Therefore there is no doubt, but that in Paule 1. Cor. 10. 16. that which we blesse, Oecumenius hath interpreted out of the Hebrew phrase and maner of speech, That which we prepare by blessing. Nowe blessing is referred partly to God and partly to the Elements themselves, as it is first instituted of Christ in this matter, as he who after his maner first blessed God his father, that is to say, gaue him thanks. In which respect also this mysterie may be called a sacrifice of prayse and thanksgiving, and therewithall that the sonne as the Lorde of his fathers householde might sanctifie the elements taken, that they might not be that which they were by nature, but might beginne to be that sacramentally, to which aswell in signifying as in giuing and sealing they were by his will appoynted: so as also they might take the very names of the things signified, as if they were the same thing that sacramentally they signified. Nowe that which was then first instituted.

and Answear.

instituted and done of him, as it is performed by his commaundement, so also it is performed by his power, as of him who hath sayd, doe this.

185. Question.

But of this blessing there is no certaine forme prescribed, specially concerning the action of giuing of thanks.

Answer.

I graunt it. Therefore it was free for the Churches to prescribe a forme of so many and so great benefites as was thought expedient: so that in the very substance of the matters they went not any whit from the written worde. And hereupon not onely that Canon, which they called the Greeke and Latin Canon, but also those manifolde liturgies or formes of prayer, called by that name were encreased, interlined and corrupted by litle and litle, that not onely they became the very sincke of all superstition but also

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also of all vngodlinesse.

186. Question.

But is there not also some kynde of fourme prescribed of the Sacramentall benediction?

Answer.

Ves certes, it is prescribed in playne wordes of the thre Euangelists and of Paule.

Question.

But why rather of this then of that?

Answer.

Because it onely belongeth vnto Christ, to constitute and appoynt Sacramentes, by prescript wordes of him selfe, least whiles wee vary from the wordes, wee also straye from his will. Nowe it was not needefull to prescribe certayne set wordes which wee shoulde vse in the expounding of his institution, in prayer & in giuing of thanks. Therefore it ought to suffice vs to haue those things prescribed, according to the rule whereof, wee ought to require those of ours.

187 Quest.

and Answears.

187. Question.

And what is that same Sacramental forme?

Answer.

Euen the same that is prescribed of the three Euangelistes and of Saynte Paule.

188. Question.

And yet these doe somewhat varie amongst themselves in wordes.

Answer.

But in the matter it selfe they varie not any whit at all, therefore it skilleth not which of these thou folowe. But this same little variety in wordes sheweth that we must not sticke in the sillables themselves (which is altogether magical) but we must marke the signification of the wordes: Neither for al that, is it lawfull for vs to goe any whitte from the prescript wordes.

189. Question.

Thinkest thou not then these woordes are woorking and effectual wordes?

Answer.

No indeede, if thou call them woorking

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king woordes wherein there should be
some woorking force too woork some
secrete thing effectually. For that
which I had sayde before, now I say a-
gaine, that there is no other vse of those
woordes then to declare his minde
that speaketh. But if thou call them
woorking woorks whereby is declared
both what is doone of the Pastor, and
what ought to be doone of the flocke,
and also what God him selfe dooth,
then I will say that they are all woork-
ing woordes. For those woordes, He
tooke, he brake, and gaue to his dis-
ciples, shew what Pastors ought to do.
Againe those woordes, take yee, eate
yee, drinke yee, shewe what the flocke
ought to doe. For it foloweth Do you
this. Finally those woordes This is
my bodie which is giuen for you, and
this is my bloode of the newe testa-
ment which is shed for you, signifie
what him selfe woorketh and perfour-
meth in the minds of the hearers, in this
action by his own power alone. For nei-
ther are these things rehearsed in that
action of the minister of the worde
histori-

and Answaeres.

hystorically; but that al may vnderstand
that then these thinges are done, which
our Lord commaunded to be done.

190. Question.

Wilt thou therefore that the insti-
tution of our Lorde bee playnely re-
hearsed?

Answer.

Yea, not onely playnely, but in that
tongue also, which may bee vnderstoode
of the Hearers, aswell adding the expo-
sition thereof, as also exhortation, that
the minister bee no lette, but that eue-
ry man may perceiue that which is done
there himselte. For why are all those
thinges sayde, vnlesse it bee that they
may bee vnderstoode of all the com-
mers vnto it? And why must they bee
vnderstood, vnlesse beeing vnderstoode
they may be beleeued? For this cause
the Apostle requireth that euery one ex-
amine himselte.

191. Question.

But in what thinges consisteth this
same proouing of a mans seife?

Answer.

First in the knowledge of Christiã do-
ctrine, & especially of this mystery, then
in the

Questions

the full perswasion of faith, thirdly to be
short in true repentance.

192. Question

But who hath these thinges,

Answer.

Whosoever is truly a Christian,
forasmuche as these are the effectes of
the spirite of adoption. But it is one
thing to haue these thinges truly; ano-
ther too haue them in euery thing per-
fect. Yea if these things were perfect in
vs, we should neyther neede the worde
nor the Sacramentes: seeyng that wee
vse them, too the ende that they beeyng
begonne in vs, might bee daylie en-
creased.

193. Question.

I haue hearde what thou hast saide
ought to be done, aswel of the Mini-
ster himselfe, as of those which come
to the Lordes table. I aske thee there-
fore, seeyng that the formall cause it
selfe of the Sacramentes dependeth
of the vse of the institution of our
Lorde, if any fault bee in them whe-
ther for that cause, the making of the
Sacrament be hindered.

Answer.

and Answeres.

Answer.

Let vs see this therfore by parts. The Benediction is principally put in the faythfull rehearfall of the institution of the Lord, & as I may say in a certain applying of the same vnto y^e signes, moreover in the exposition thereof, adding exhortations and all other things, whereby euery one may bee stirred vp to the vnderstanding and lawfull vse of these mysteries. Therefore the ouerpassing, or rather peruertering of this institution, doeth so corrupt the act, that it neither can nor ought to be deemed the Lordes Supper. But other thinges not doone so rightly (no, not if there be a false exposition vsed) doe not yet corrupt the action, as which wholly dependeth vpon the wil and institution of the Lord.

194. Question.

But what thinkest thou nowe of the breaking of the breade?

Answer.

I thinke that the ouerpassing of that, doth not corrupt the act it selfe, because it pertayneth not too the verie making

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making of the Sacrament, but onely belongeth too the true and altogether lawfull vse thereof: as a spotte in a fayre face doth indeede hurt the beauty, but yet notwithstanding it doeth not utterly abolish the forme it selfe.

195. Question.

And what thinkest thou of the geuing of the Sacrament?

Answer.

Surely that the ouerpassing of the Sacrament it selfe doeth make, that that which was a Sacrament doeth cease too haue the reason of a Sacrament, forasmuche as the Sacraments were instituted to be bled: like as waxe sealed with a common seale doeth differ verie muche from priuate Ware and not sealed: but vnlesse it bee applied vnto an instrument it is accounted as priuate Ware.

196. Question.

What thinkest thou of taking, eating and drinking?

Answer.

Euen

and Answaeres,

Even the very same.

197. Question.

But what if there bee any faulte in the person of him that maketh the Sacrament?

Answer.

Surely this, that if hee bee a meere private person the whole action is in bayne, as wee haue sayde in Baptisme, but if hee sitte in the chayre of the Ministerie, albeit hee bee unlawfully called, if hee keepe the institution of the Lorde, wee must thinke otherwise, as before we haue answered concerning Baptisme. For the reason is one and the like of both in this behalfe.

Question.

What if hee teache falsely, or ouerflowe with vices, or thinketh or beleeueth nothing lesse then that hee doeth, is it therefore no Sacrament?

Answer,

No,

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No, not so. Whatsoever the Sophisters babble of the intention (as they speake) of him that cōsecrateth. For the making and perfecting of the Sacrament dependeth wholly vpon the institution of God, by whatsoever Minister he doeth it.

198. Question.

Doest thou thinke the like of their faulte, or of any vnwoorthinesse of those which do come vnto the Lords Table?

Answer.

Yea altogether like, And by these it is easie to vnderstande what corruptions haue bene brought into the Church of God, substituting in the place of the true blessing, a magicall mumbling: in the place of geuing and receiuing, an oblation for the quicke and the dead: breaking of bread being altogether taken away, and geuing of thanks changed into that same horrible carrying about and woozshipping of a most prophane peece of bread, whereof we will speake in their proper place.

199. Question.

There-

and Answaeres.

Therefore vnworthy Ministers doe also minister the whole sacrament.

Answer.

I graunt it.

Question.

Therefore they also that come vnwoorthily, doe receyue the whole Sacrament, seeing they receiue that that is ministred.

Answer.

I haue oftentimes greatly meruayled at the efficacie of the spirite of error in this playne Sophisticall conclusion. But one errour hath brought forth another. For this being graunted, that both two, that is to say, aswel the Elementes as the thing signified, that is, that Christ is geuen with his gifts to the bodie and too all, they haue concluded, that he that receiueth the Elements, receiueth also the thing. But this ground of theys is most false. For neyther the matter of the Sacrament (that is to say, Christ himselfe) is offered to the handes and to the mouth, but to the minde and fayth, to wit too be layde holde vpon spiritually as the bo-

D

dily

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dily signes doe witnesse to the outward senses.

Question.

What then doest thou determine concerning this matter?

Answer.

Forsooth, that the Elementes are received of al, but the thing signified one. Ite of the faithfull, albeit that both the Elementes and the things signified are ministred to all.

200. Question.

Thou saydest also in the beginning that the simple worde doth consist in two thinges, to wit, in the woordes themselves and in the thinges signified by the woordes: and that therefore the Sacramentes are so farre off, from the simple and naked woorde, that they also are set before our eyes, & therefore are called of Augustine [visible words.] And therefore it may bee, yea that the most wicked doe vnderstand aswell the outward word it selfe, as the thinges signified by it, to wit, this by the sounde, but those by the vnderstanding, Why therefore

and Answears.

fore dost thou not thinke the like
also in the Sacramentes: too witte,
that both the Sacramentes and the
thing signified: the Bread and the
Wine, yea, and Christe too bee re-
ceiued of all: of some too witte, of
of the beleeuers too life, but of o-
thers, too witte, of the vnwoorthie,
to damnation?

Answer.

First, that which thou sayest, too witte,
that of whomsoever the outward woord
is hearde, that they shoulde also per-
celue that which is signified by it, thou
knowest is not alwaies true. For it hath
no place in them, who speaking in a
strange tongue, so beare that they doe
not vnderstand, which falleth out to most
men vnder the papacie. Yea how manie
doe heare those that speake vnto them
in a knowne tongue, who yet not-
withstanding vnderstande not the be-
ry meaning of those things that are spo-
ken: For therefore we goe to schooles,
and to Schoolemaisters, not onely too
learne the tongues, but especially that
wee may vnderstande in deede those

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things, whose soundes we perceiue wel
p'nough. Now this thing is much moze
to be acknowledged in diuine then in
common matters, and by their owne
nature moze agreeable to this our vn-
derstanding. But goe to let vs graunt
that that in the simple woorde, and
in the Sacrament, there is hearde and
also vnderstoode of all that which is sig-
nified by both: yet for all that I will
not graunt, that the thing signified, that
is to say, Christ, is receiued of any o-
thers then of those that receiue him
woorthily, that is to say, that come vn-
to him with fayth. For this receiuing,
which by a Sacramental figure (as we
haue sayde before) in the woords of ea-
ting & drinking is signified, & by the ef-
fect is called of the Apostle the commu-
nion or spiritual vnion, doth not only re-
spect the hearing of our eares nor our
vnderstanding onely, but declareth that
which is the onely proptery of fayth
alone, to witte the spirituall applica-
tion of Christ himselfe.

and Answaeres.

201. Question.

Is not this the selfe same thing that some say, to wit that aswell the bread & the wine, as also the very bodie of Christ and his blood is receiued both of woorthy and vnwoorthy, but that the fruite of Christ is onely receiued of them which are indewed with faith?

Answer.

No not so, the which I shall easily shewe thee by a fittie similitude. For let vs put the case that there is not onely declared by woordes to some sicke man of some learned Physitian in an vnkowne tongue, but also in very deed some such medicines set forth which are required to the curing of him, and that the sicke man doeth neyther vnderstande what the Physitian sayeth, nor what is offered vnto him. And the Physitian hath doone his parte, who notwithstanding hath done that hee hath doone in vayne. Suche are they who come altogether vnwoorthie too the Lordes Table, beeyng altogether ignoraunte

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of those thinges that are there sayd
and ministred, too whome neuerthe-
lesse the whole Sacramentes are sette
foorth. Yea lette vs put the case in
the seconde place, that the sicke man
in deede heareth what the Physicion
sayeth, yet vnderstandeth not the mea-
ning of his sayinges, eyther because
hee is not attentiu, or else because hee
is not skilfull of those thinges whereof
hee heareth the Physicion entreating.
Suche are they also who come them-
selues unworthely too the Lordes ta-
ble, too witte, with a mynde not right-
ly prepared to vnderstande those thinges
which are doone there. Let vs further
put the case that the sicke man doeth
well vnderstande both his Speeches,
and whatsoeuer the Physicion geueth
him, but yet notwithstanding despy-
seth the thinges hee hath both hearde
and well vnderstoode. Nowe I de-
maunde of thee, whether thou canst
rightly say, that suche ^{kind} of sicke
men, eyther of the first or second or
thirde sorte doe receyue the medi-
cines

and Answear.

things that are offered them:

Question.

No not so. For the firste sorte neither receyue the woorde nor the thinges, the other onely vnderstand the woorde, finally the thirde sort though they vnderstand both, yet in verye deede they neglecte bothe the woorde and the thinges.

Answer.

Thou thinkest rightly. For it is one thinge too vnderstande that whiche is sayde, another to apply that to thy selfe which thou vnderstandest. This phisition of whome I speake is hee that rightly administreth the Sacramentes: the Elementes, and Sacramentall Ceremonies righte set forth, is the talke of this phisition: The medecine that is offered is Christ him selfe with his giftes, the onely remedie against death only to be applyed vnto vs by the instrument of faith as al the scripture witnesseth. Herupō gather how greatly they are deceiued

Questions.

which deceyue both themselves and others, who reason so that they saye, when the whole sacraments, that is, as well the signes as the very body and blood of Christ himself, are ministred to al commers, that it is alloreceiued of al, albeit the fruites of the Sacrament are receiued of the faithful alone, as though forsooth Christ could otherwise be receyued then to everlasting life.

202. Question.

Yea, but doth not Christ also iudge, as he dooth saue? that is to say, is hee not set foorth aswell to iudgement of vnbeleeuers, as for the saluation of beleeuers?

Answer.

Yes verely. But being receiued, he saueth: but beeing neglected, he iudgeth. Therfore it is not truely said, that he is receiued of some to life, but of other some to death, albeit indeede hee be the sauour of life vnto some, to witte, to them, of whom hee is receiued by fayth: but to other some a sauour of death, to witte, too them of whome hee is not receiued. For death is not

of

and Answeres,

of Christ, who is alwayes life, but of
the contempt of Christe.

203. Question.

I pray thee let vs come at the
length too that of whose exposition
this controuersie seemeth chiefly
to depend, to witte to the verie true
and natieue exposition of the woords
of the institution.

Answer.

And which doest thou thinke too bee
that same institution?

Question.

Too witte, this is my bodye
that is giuen for you, and this is
my bloode of the newe Testament,
which is shedde for many, for the
forgiuenesse of sinnes.

Answer.

But I say, that the institution
dooth comprehend not onely what is
geuen: But also what is prescribed,
both too the minister and too those
which

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which come to these mysteries. For all these things must concur in this action.

Question.

That I may admitte this, yet notwithstanding I thinke that there is controuersie about these which I haue rehearsed.

Answer.

Yea, and of others also. For thou knowest that there is question also what is broken: and the worde doe you, is taken of some for sacrifice you, and againe for, make you the body & blood of Christ of bread, as of late, Santesi-
us was not ashamed to write. But God willing we will weigh all these things in their proper place.

204. Question.

Nowe I pray thee proceede to the expounding of those things which I haue spoken of: and first of all, saye thou, howe thou thinkest that same *This is my body*, is too bee interpreted.

Answer.

I say

and Answaers.

I say, that this same proposition dooth consist of a subiecte a Predicate and a coupling Verbe (as they speake in Schooles.) The subiect is declared by the pronoun, This, the attribute by the tearme of the Body, the copulative is the verbe substantiue is.

205. Question.

But what is the subiect?

Answer.

Too witte the same that Christe reached forth, taken and broken, to witte, that same breade as the Euangelistes doe expresse. Therefore the word This, can declare nothing els but This Breade, too witte, the element of this action.

206. Question.

Nowe what is the attribute?

Answer.

That same verve bodye of Christe giuen, and that same bloode shedde for vs. And therefore those same determinations are added that is giuen

Questions.

is giuen: and that is shedde.

207. Question.

And howe are these so ioyned together, that the one may be sayde of the other?

Answer.

To wit, this is the nature of thinges which be desparate or sundrie, that when they altogether disagree in kinde, the one can not properly bee sayde of the other by no reason: because otherwise thinges should not bee discerned from thinges by their specificall forme. Therefore if thou take this proposition properly, it shall bee no lesse false, that bread is the body of Christ, then that a gourd is a man. Therefore it must needes be a figuratiue speech.

Question.

But thou art not ignorant that the very letter is toughly mainteyned as wel of the defenders of transubstantiation as of consubstantiation.

Answer.

So they say. But of them we shall say afterwarde. Nowe it is ynough for me to declare the doctrine of our Churches,

and Answer.

Churches, and to shewe vpon what reason it standeth vntill that we shall confute the contrarie opinions.

208. Question.

In what thing then placest thou the figure? what? in the Subject?

Answer.

No, not so. For that same true bread taken, broken, and giuen is properly shewed in that pronome.

Question.

What, onely the bread?

Answer.

Yea, onely. For as we shall say in his place, it is not meete here in any case to set the figure Synecdoche. This notwithstanding is true, that so is shewed not simple common bread, but Sacramentall bread, that is, bread appoynted to a Sacramentall vse.

209. Question.

What, doest thou place a figure in the predicate?

Answer.

I knowe that certaine men doe charge vs so, and that not in one kinde of sclaunder. For some doe accuse vs as
though

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though we should heere vnderstand by the bodie of Christ, the Church: as though falssooth wee should bee so madde, not to marke that those wordes, which is giue for you, can not bee vnderstoode of the mysticall bodie: or as though in the other member there should be ment some mysticall blood. But others because we interpret the bodie the Sacrament or the signe of the bodie, by and by they conclude, that wee make a double bodied Christ, or els that we attribute (I cannot tel what) phantastical bodie, of which notwithstanding God be thanked, neither of both is admitted of vs. For wee are so far of fro that, that we should say that another then that true and onely bodie of Christ giuen for vs, is to be said of that bread, that we contrariwise contend that whole Christ God & man, is there denominated of another nature, to wite, the bodily, and that for that cause which we haue shewed before.

210. Question.

But if the figure be neither in the Subiecte nor in the Predicte, it is nowhere.

Answer.

and Answeares;

Answear.

Thou gatherest not rightly. For thou omittest the third, that is to say, the copulative which knitteth the subject with the attribute. I say then that the figure is in the very kynde of attribution, that is, that in very deede the true bodie and properly taken, is sayde also of the true bread properly taken, but figuratiuely, not properly. So if wee say that Circumcision is the couenaunt: or the Scepter is the kingdome, or that the Paschall Lambe was Christe, it must needes be that the figure be placed neither in the Subject nor in the Attribute: but in the Copulative or kinde of attribution.

211. Question.

Why therefore doe you interprete the body the Sacrament, or the signe or figure of the body?

Answear.

It is all one to say, that that bread is the bodye of Christe, but not properly,

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properly, but not as it signifyeth the same Sacramentally: and to say that the bread is not that body, but onely the Sacrament of that body. Therefore that difference that our aduersaries object here vnto vs, is most bayne and foolish. That the fathers aswel Greeks as Latines, haue spoken both wayes, it is more often shewed of our men, then that we ought so often to repeate their sayings.

212. Question.

But nowe what manner of figure sayest thou that this is?

Answer.

I say that it is a Sacramental Metonymia, whereby it is brought to passe, that the name of the thing Sacramentally signified, is giuen to the signe: or whereby the signe is said to be the thing it selfe, to the signifying whereof it is giuen: the which thing I haue proued before by many like examples.

Question.

Why doest thou so often beate that same word [Sacramentally] into our heades?

Answer.

and Answaeres.

Answer.

That I may alwayes meete with that same shamefull sclander of theirs, who as often as they beare the name of signe and lignification, they crye out that we make the Supper of the Lorde of none effect, and as it were transfourme it into an idle picture. Understande therefore a Sacramentall Metonymia to be that figure, whereby is brought to passe, that the signe is sayde to be that thing, for the signifying whereof it is so offered to the outward senses by a fitte analogie and proportion, and by the will of God, that therewithall is offered to the understanding and to sayth that same thing signified, to bee receyued and sealed truely and in very deede.

213. Question.

But it is harde that some thing should be sayd to be that, that onely it signifyeth to the minde.

Answer.

Naye rather as I haue befoze taught, this same figuratiue kinde of speaking is much more fitte and ex-

p

presse.

Questions

presse, and therfore also more vsual, then if by proper speaking the signes shoulde be saide to signifie some thing. For when they are said to be the thing it selfe that they signifie, they altogether leade the mynde of the beholder from the visible thing, to behold the inuisible, and to lay holde vppon it by Fayth: which is the ende of Sacramentes.

Question.

Notwithstanding, I would haue this confirmed vnto me, by plaine & euident reasons, to wit, that these propositions, *This is my body &c &c. This is my blood. &c* are to bee taken figuratiuely.

Answer.

I will doe it, and that gladly. For what can be more acceptable vnto mee, then so to open this trueth that all colour and sleight being remooued, it may be seene of all men euen as it is. Now I will so order my proofes that in the first place I will bring myne argumentes from these very woordes of the institution, *This is my bodie: and secondly of the reason which is takē from the*

and Answeres.

the affirmation of the Subiect. Nowe that, that wee shall say of the bodie, I woulde also to bee vnderstoode of the blood.

214. Question.

Nowe then, what is thy first argument?

Answer.

That which he tooke, brake, and reached, the Lord commaunded to bee taken and eaten. This same hee sayde to be his bodie.

But he tooke that very same breade, brake it and deliuered it, &c. the Euangelistes witnessing the same.

Therefore hee sayde, that that same bread was his bodie. But thinges that are onely contrary in nature, can not be spoken properly of them selues. But bread and the bodie of Christ are thinges disagreeing by nature. Therefore they can not properly be sayde the one of the other. It remaineth therefore, that, forasmuche as this speeche of Christe is true, is bee vnderstoode figuratuely.

215. Question.

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But

Questions

215. Question.

But what now is the other argumēt?

Answer.

In euery proper and regular affirmation of the Subject, ept̄her the generall worde, or the worde of propertie, or the worde of accident is affirmed of the speciall: or the speciall of the singular, but the body of Christ is nept̄her the generall worde, nor the worde of differencie, nor the worde of propertie, nor the worde of accident. nor the speciall in respect of the bread. Therfore it can by no maner of meanes be sayd of the bread. Notwithstanding it is said and that truely, when it is spoken of Christ. Therefore figuratiuely.

216. Question.

Shewe also the thirde.

Answer.

If the body of Christ be spoken properly and regularly of this bread, then the things that agree to the body, agree to the bread, and contrariwise. But to be borne of the virgine Marie, to bee hungrie to die for vs, to be crucified, to rise againe &c, agree to the bodye of Christ,

and Answeares.

Christ, but not vnto bread, And contrariwise to bee sowne, reaped, threshed, kneded, & baked, agree in deed to bread: but by no meanes to the body, therefore by a regular and common vsuall maner of speech, the bread can not be sayd to be the body of Christ.

217. Question.

Shewe the fourth.

Answer.

If that be a naturall proposition, eyther the same is sayd of it selfe, or els not the same, but a contrarie. But neyther of both is true. Therefore it can not be a naturall proposition, That the same can not be said of it selfe, it appeareth plainly by these reasons. First because in any identicall proposition, that is, where the same thing is affirmed of the selfe same, the Subiect & the predicate must not differ in the thing, but in the name onely: as when I say a blade is a sworde, as a target is a shield, the sonne of the virgin is Christ, but bread and the body of Christ are not words of the same signification, but thinges altogether diuers: therefore they make not

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An identicall
proposition is a
proposition af-
firmative of it
selfe.

an identicall Proposition. But if now we
some forward person will haue one and
the same substance too bee declared in
these two words, first ye must shew that
neither bread ceaseth to be bread, nor y
the bodie ceaseth to be a bodie. Further-
more in a proposition Identical, the sub-
iect and predicate are conuertible, or
standing one for an other. Therefore if
this proposition were identicall or one,
the bodie of Christ might as truely bee
said to be baked in an Oven, as it is tru-
ly saide that bread is the body given for
vs. Therfore it is not as the schoolemen
speake, an identicall proposition.

Now againe, that nothing diuers, is
herein naturally said, is thus prooued by
a necessary consequence. If the body as
some thing diuers should bee regularly
spoken of bread, surely eyther it should
be spoken essentially, or as the cause, or
as accidentary. We haue shewed in the
seconde argument that it is not spoken
essentially, as neither being vnto bread
as the general, or as the difference, nor
as the special, in respect of the singular.
Now it can much lesse be the causal af-
firmation.

and Answaeres.

firmation. For neither hath a bodie the reason in respect of bread, of the efficient cause, nor of the end: but the inward causes, to w^{it}, the matter and forme are referred to the essential affirmation. Finally, it can not bee any accidentall affirmation, for as much as the body is no accident, yea and though it were, yet it can not be an accident to bread.

It remaineth therefore, that by neither of both wayes, that same can be, either a naturall or a proper Proposition.

218. Question.

Tell the fift.

Answer.

If that same bread were properly the bodie of Christe, it shoulde also be personally vnited to the Sonne of God, Of which shoulde folow those same three most absurd and false thinges, that the sacramentall & personall vnion are one and the same, that Christ in this Sacra-

P 4

ment

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ment should consist of three natures personally, essentially united & knit together: to be short, that the bread and the wine should be aduanced into a condition infinitely better then the Church is selfe. For so the bread should properly be the very body of Christ: but y^e Church should be the body of Christ but figuratiuely or mystically: neyther is there any faythfull man that is very Christ, but onely a partaker of Christ.

219. Question.

I pray thee adde also the sixt.

Answer.

If that same bread bee properly the body of Christ, & that same wine properly the blood of Christ, as they are distinct signes, so also the body shalbe separated from the blood: or either signe shalbe properly whole Christ. Nowe if this latter be true, the letter shal not simplie be kept, but a synecdoche must be placed: as for example it must haue bene sayde properly, This bread is my body and my blood: and this cup is my blood and my body. And to what purpose I pray you had there needed a double element?

220. Quest.

and Answear.

220. Question.

And wilt thou adde also the seuer h?

Answer.

That which is sayde to be with another thing, or in another, or vnder another, without commixtion beeyng also ioyned with a most neere knitting together, cannot properly be sayde too bee that thing it selfe: As for example sake although the soule and the bodie be ioyned together personally and inseparably, yet notwithstanding no man will say that the bodie is the soule, or the soule is the bodie. Much lesse therefore the sacramental coniunciō shal bring this thing to passe, that the bread shall properly be the very body of Christ.

221. Question.

Wilt thou also rehearse the eight?

Answer.

If that same bread be properly the bodie of Christe, then it shoulde cease to bee bread, forasmuch as these two things are wholly in kinde unlike. But if it cease to be bread, now the sacrament shall not consist of these two things one earthly and the other heauenly, vnlesse the one

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thou call the earthly shadowes, that is to say, accidents without a subiect. But these being overthrowne, the proportion of substances shalbe also overthrowne, & therefore the whole reason of a sacramēt shalbe overthrowne. It must needes bee therefore, that that breade be called the body of Christ figuratiuely.

But now I come to the other ranke of argumentes, to witte, drawen from those wordes which goe before and followe those former, This is my bodie, and from the circumstances and conferences of other places of the Scripture.

222. Question.

Tell the first.

Answer.

I say out of the former wordes, too wit, he tooke and brake, that this is playne, that that which he tooke coulde not properly of Christe bee called his owne bodie, as of whom it coulde not bee sayde that hee tooke, helde and brake himselfe to himselfe, but as one that gaue and brake the breade of hys body receiued intoo his handes, to his

Disciples

and Answeres.

Disciples manifestly beholding him. Therefore August. that he might mollifie, that same sacramental Metonymia he sayde that Christ did after a certaine sort beare himselfe in his owne handes, namely, least it shoulde seeme to bee a vayne Sacrament, the name of the thing signified is geuen vnto the signe: The same also is to be thought of the cup, as wee shall shew in his proper place, into which vndoubtedly, Christ had neuer yet powred forth that same blood of his conteyned in his body.

223. Question.

Tell the other.

Answer.

If the body should properly be spokē of the bread, and the blood of the wine, then the words folowing should properly also be spoken of the bread which is geuen for you: & which is shedde for you, both which is most false.

224. Question.

Rehearse the thirde.

Answer.

By that that is added, Do this in the remembrance of me, it is playne that
the

Questions

the body is not properly so called of the bread, nor the blood of the wine, because they were there present together in the same place whereas bread & wine were: Nowe remembrance is not of thinges present, but of thinges absent. Therefore Bernard in his 33. sermō vppon the Canticles disputing of the selfe same thing, opposeth Faith, and the shewe (that is, that that is seene with the eyes) and also remembrance and presence.

225. Question.

Shew the fourth argument.

Answer.

The same appeareth playnely by those wordes that are added, 1. Cor. xi. 16. As often as yee shall doe this, yee shall shewe foorth the Lordes death till hee come. Verily hee that shall come is not yet come, or if hee bee nowe properly come, these mysteries are no longer to be celebrated. Now all these thinges followe, not onely if the bread be properly the bodie, but also if, within, or vnder the Bread and Wyne hee bee present in the selfe same

and Answaers,

same place where there is bread and wine.

226. Question.

Declare the fift.

Answaere.

So I gather it from the Circum-
stance of the time. At what time the
Lorde sayde of that wine, This is my
blood which is shed for many, for the
remission of sinnes, as yet it was not
shedde forth out of the vessell of the bo-
die of Christ, neyther ever after is it
read to be gathered in any vessel. Ther-
fore in that cuppe then there was not
properly that blood of Christ shedde for
vs betweene the handes of the tormen-
tours, neither nowe also is it. Muche
lesse therfore was that wine the or now
is that same blood properly shed for vs.
But that same proposition is figuratiue
which testifieth vnto vs, that wee truly
and spiritually through faith are parta-
kers of Christ himselfe and of his passi-
on and of all other his giftes.

227. Question.

Declare the sixth,

Answaere.

Questions.

I gather also by that, that Chrysostome hath written, that Christ himselfe was a Partaker of those signes. Hom. in Matth. 83. But if his body shoulde be spoken properly of that bread which Christ did eate, and his blood of that Wine which Christ dranke, then shoulde Christ properly eate and drinke himselfe.

228. Question.

Shew the seventh.

Answer.

I gather out of other places of the scripture, that this is not a proper proposition. For as often, thinges unlike are attributed to the same subject, it must needes be that some of these be taken properly, and some figuratiuely, w^{ch} I set forth by examples thus: The Gospel is called the power of God to salvation. *Rom. i. 16.* And in the beginning of the same chapter it is called the doctrine reuealed from aboue, concerning the Sonne of God: which two forasmuche as they are diuerse, it must needes bee understoode that one bee spoken properly and the other figuratiuely.

and Answers.

tiuely.

It is gathered not darkely out of Iohn the 17. 3. that Faith is the knowledge of the true God & of Iesus Christ, whereby we are saued. The same is defined also to be the ground of those things which are not. Therefore one of these must needs be spoken properly, the other figuratiuely. Heb. 11.1.

Iohn is not Elias: *Iohn. 1. 21.* And he is that Elias that shal come. *Mat. 11. 14.* Therefore in one of those we must needs grant, that there is a figure.

It is playne that Herode was properly a man. The same also is called a Foxe, one of these therefore must be vnderstoode to be spoken figuratiuely. Of which, infinit examples might be alleaged: & yet notwithstanding these are not alleaged by me, as though they were, to be expounded by the same figure, but to shew that that I haue sayd is true: to wit, as often as vnlike things are spoken of the same Subject, the one of them must bee a proper attribution, the other figuratiue.

But

Questions

But the cup, that is to say, the wyne conteyned in the cup, is sometime saide to be blood, sometime saide to bee the Testament in blood: and yet notwithstanding it is plaine that the selfe same is properly the licoure of the Wine, as it is called of Christe. It is not, therefore properly mans blood, and much lesse also it is properly the last Testament of ones wyl that shall dye: but it is called blood, because it is the Sacrament of his blood, whereby that same couenaunt or Testament of the remission of sinnes and of everlasting life, is stricken with vs: the same also is the Testament in blood, because it is the pleadge of his Testament which is sealed and ratified by the blood of the Lord. As the Lorde also in Moses in the same place when had called Circumcision the couenant, himselfe doeth after wardes interprete it too bee the signe of the couenant.

229. Question.

Shew the eight.

Answer.

The conference of that place, the
1. Cor.

and Answaeres.

1. Cor. 10. 16. with the wordes of Christ
in which he calleth that same bread his
bodie, & that same cup his blood: where
that same bread is called the communi-
on of his body & that same cup the com-
munion of his blood, doeth altogether
shewe that bothe these sayinges are
figuratiue, or at least wise one of them
too witte, epyther that of Paule or that
of Christ.

Question.

To wit that of Paule, is to bee ex-
pounded out of the proper saying of
Christ.

Answaere.

Therefore at the length thou arte
brought too confesse that whosoever
doeth mainteine and defende figures in
the controuerisie of the Sacraments, doe
not ouerthrowe the Testament of the
Sonne of G D D. But to the matter.
It is easie too shewe out of our seventh
Argument, and out of that that went
next before, that both these were figura-
tiue, whether thou doe interprete that
out of this, or this out of that: as
for example both these Propositions,
This cup for this Wine is my blood:

Q

and

Questions

and this wine is the communion of my bloode: (nowe the like is too bee thought of breade) it is diuers from this, this wine is the licour of the vine, which notwithstanding thou must needes say is most proper, and therefore so stoutly to bee maintained, because as we haue saide, ouerthrowing or taking away the substance of the signe, the foundation of the analogy or proportion shoulde also bee taken away and ouerthrowen.

Question.

I would answeare that both Christ and Paule passed this ouer as a thing sufficiently knowen. For to what purpose shoulde he haue taught his Disciples, that that bread which he held in his handes, was breade, and that wine? But vndoubtedly it behooued him to teach them that, which otherwise they woulde neuer haue beleeued, too witte, that those thinges also which hee helde in his handes and gaue them, in, vnder, or with Bread and Wyne: was his body and his blood.

Answeare

and Answeres.

Answer.

Therefore thou must needes determine that the figure Synecdoche is in these wordes, This breade and this cuppe, and therefore whilest thou studieth to auoyde figures, thou fallest into a figure. But we will way this Synecdoche in his place, to wit, when we shal come too the confutation. But thou in the meane time shalt not so escape. For with what manner and with how great coniunction soeuer thou shalte couple those two unlike thinges in themselues indeede togeather, (suche as are the bread and the body, wine and the blood, yet notwithstanding thou shalte neuer bring to passe, that the one may properly be sayd to be the other. No neyther in the coniunction, can one be sayde to be the other, but eyther of them must bee made a certayne thirde thing. Therefore this at the least must bee a proper proposition, in, or vnder, or with this bread and wine is my body & blood. It remaineth therefore that thou confesse, that both this saying of Christe, and that of Paule, whether thou

Questions

interprete this out of that, or that out of this, be figuratiue.

230. Question.

Howe therefore doest thou thinke this place of Paule shoulde bee expounded?

Answer.

First of all they are to be confuted, who take the Greeke word κοινωνία to signifyeth common for distribution, which the matter it selfe cryeth out too be most absurd, forasmuch as bread and wine are substances, but distribution is an action: and Paule himselfe expounding that, useth a worde that signifyeth to participat, and the scope it selfe of the Apostle requireth that it declare a communion and not a distribution. Moreover it is woonder that they who allowe no trope in the matter of the Sacramēt, that they can in this place interpret the communicating of the body for the bodie communicated or distributed: that is, cā confound the action w the effect. For neither in good sooth doe they this well, because they referre this distribution to the word of breaking as though Paule
had

and Answear.

had written, the bread which we distribute is the body communicated. For the word of breking ought to be taken properly in this action as wee haue shewed before, and it appeareth by the word he gaue, which is added to the woorde hee brake, in the narration of the Evangelist.

Question.

What therefore thinkest thou κοινωνία to be called?

Answer.

Communion and fellowship which is the true signification of his word, & it differeth somewhat from κοινωνία as Chrysost. noteth, although Paule useth the verbe κοινωνία and κοινωνία indifferently one for the other. Such as the Communion is therefore, that is to say, the naturall societie of all men in the common nature of flesh & blood, as between themselves & with Christ himselfe: such is the communion by the goodnesse of God betwixt al the faithful & Christ, into whom they are engrafted and incorporated.

Question.

But by what maner of speech may that

Questions

that breade bee said to be that same
fellowship and communion.

Answer.

With the Logicians it is called
a causall affirmation, whereby the
proper effect is attributed to the proper
cause, whether it bee materiall or effici-
ent: in manner or fashion is to be refer-
red to the fourth maner of affirming by
it selfe, as they speake in the schooles.
Now a figurative speech is when the ef-
fect is put for the cause, or else forsooth
for the very efficient cause: as for exam-
ple, when Christ is called the resurrec-
tion & the life, for the rayser and giuer of
life: or the cause of resurrection & life:
or for the materiall cause, as when
Paule sayeth, You are my glory or
reioycing, y^e is to say the matter of my
glory or reioycing; or for the instrumen-
tal in also is it selfe, efficient, *ὑπὸ τῆς τοῦ α*
that is to say, being as it were an vnder
seruer, as when the Gospel is said to be
the power of God to saluation, that is
to say, the instrument that God bleseth ef-
fectually too saue vs. So also in
this place that same Breade and that
same

and Answere.

same wine are sayde to be that communion, that is to say, the instrumentes whereby that same consociation and fellowship of ours is wrought and ratified in vs. Now this same instrument is sacramentall or rather symbollicall and not the verbe efficient cause, which is the holy Ghost. Therefore as that same figuratiue proposition of Christe, This bread is my body is expounded by this, This bread is sacramental my bodie: so also this saying of Paul, This bread is the communication of my bodie, is to be expounded by this proper. This bread is the Sacramental instrument of our consociation and fellowship with the bodie of Christ. For there the figure is onely in the Copulatiue, that knitteth the matter together, to wit, a Sacramental Metonymie or translation: but heere also in the attribute is a figure which they call *Metalepsis*, too witte, putting the effecte for the cause.

231. Question.

But canst thou besides bring forth any other argumentes?

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Answer

Questions

Answer.

Yea that can I. And first of all that same from the essentiall and constituting fourme of all the Sacramentes, which is in summe, that they may consist of the signe and the thing signified, or as Irenæus speaketh, of an earthly and heauenly thing. But nowe neyther can that that is signified be spoken of the signe, nor the signe of the thing signified but by the figure of Metonymie: and therefore the propositions of the first kinde are declared by the verbe [signifieth] (vnderstand of the sacramental signification to which also the giuing or ministration is alwayes adioyned) but the latter by the Verbe *Passive*: as this breade is my bodye, that is, This breade sacramentally signifieth my bodie: my bodie is this breade: that is, my bodie sacramentally is signified by this bread. Now that this is the essentiall fourme of all sacraments it appeareth by the verie name of sacramentes, as witnesseth Augustine in these wordes, in his .5. Epistle: It were ouerlong (saith hee) to dispute of the
varietie

and Answeres.

varietie of signes which when they belong to holy thinges are called sacraments. It appeareth also by this that that is common to all sacraments.

As in the tree of life, in that it is a sacrament, there is considered the outward thing and the signe, the visible plant the spiritual & heauenly thing Iesus Christ, life: In the tree of the knowledge both of good and euell, a naturall plant also, and the experience of good and euill: in Circumcision, the cutting off of the foreskinne, and the taking away of sinne, the imputation of righteousness and regeneration: in the passeouer the Lambe and Christ: in the rock of the desert, the rocke and Christ pouring out bloode: in the Baptisme of the cloude, the cloudes and the sea and the blood of Christ: in Manna, breade giuen by miracle, and the flesh of Christ: In the Sabbath the seauenth day with ceasing from worke and the mortification of the flesh and everlasting life: In the Sacrifices the offering flayne, and the oblation of Christ made by himselfe in the Sanctuarie, the entrance intoo
the

Questions

into the Temple and heauen in the Tabernacle, the woork made with hand and the bodie of Christ : in the Cherubin the Images ouer the Arke, and the Angelles : in the propitiatory or mercie seate, the gilded couering, and Iesus Christ . So in the appearing of the doue, the doue and the holy Ghost : in baptisme, water with washing, and the blood of Christ washing vs : in the fierie tongues, the naturall fire and the holy Ghost . Finally even so in the Supper of the Lorde, breade and wine, the signes, and the body and bloode our Lorde the thinges Sacramentally signified.

Question.

But manie of these are rather types then Sacramentes,

Answer.

Admitte it be so, yet this notwithstanding is the fourme of all symbollicall speeches concerning God. Therefore in the verie writings of the Apostles they are called, Signes, Seales, Types, Figures, para-

and Answear.

parables, shapes & resemblances. And of the Fathers also, besides that they are called figures, they are called mysteries, types, significations, similitudes, darke speeches, and mysticall Symbolles, and by suche like names.

Question.

What doest thou therefore conclude of all these?

Answear.

That neyther the thing signified can be sayde of the signe, nor the signe of the thing signified, otherwyle then by translation, and that, that is so vsuall in the Scriptures, as that they neuer in a maner speake otherwise.

232. Question.

But the Supper of the Lorde hath a certaine proper and speciall fourme which maketh that the same is not too bee thought of that, whiche is to bee thought of the other Sacraments.

Answear.

Albeit, that this specially belong vnto those confutations which I woulde deferre

Questions.

differ to their proper place, notwithstanding that the force of the former argument may appeare more clearely, go too, let vs speake somewhat also nowe cōcerning this matter. Indeede I graūt that the Supper of the Lorde hath his peculiar fourme, whereby it differeth from the rest, as well olde as newe Sacramentes. But to what ende is this? For these fourmes, which are called discerning fourmes, because they doe discern the specials of the same generall, they doe not take away the constituting in which of necessitie all the specialls must be constituted, that they may bee referred to the common general. So for example sake, a living creature is the common essential fourme, and substance of all fourmes perteyning to that gender. Now reason is the fourme, whereby man is sundred from all other kindes of living creatures. Nowe wilt thou say that this same speciall fourme doth bring to passe that that same generall (to wit, living creature) should not be sayde altogether by the same reason of man and of other living creatures? And

and Answears.

I pray thee, how if that which is called *differentia* or *proprium* : for nowe I doe not distinguish betwixt these, should altogether take away the same attribution of gender, should the distinction consist of gender and difference? Therfore that same spectall difference of the Lords Supper whatsoeuer it be, can not bring to passe that that same common reason which maketh a Sacrament, altogether by the same meane, should lesse be spoken of the Lords Supper, then of other Sacramentes. Nowe that same common reason, as we haue shewed, is that the outwarde signe should signifie another thing sacramentally. Nowe nothing is a signe of it selfe, forasmuch as a signe is in the kynde of those thinges which are conferred with another, therfore that same remaineth common without exception to all Sacraments, that the thing signified is not the signe : because these two must bee in very deede, and therfore the thing signified, can not be sarde of the signe but transitiuely. But furthermore here I will demaund of thee what manner of difference thou makest

Questions

makest this to be :

Question.

One in the Subiect, an other in the attribute, the third in the very meanes of the attribution.

Answer.

And what in the Subiect?

Question

Because the Elements of the Supper of the Lorde, are diuers from the Element of Baptisme.

Answer.

Be it so. But what in the Attribute?

Question.

Because the bodie and blood of our Lord, are the signified thinges of the Supper of the Lord.

Answer.

Thou art deceyued. For in Baptisme also the blood of the Lorde is the thing signified. But what in the attribution?

Question.

Because onely the Elements of the Lordes Supper are sayde in the words of the institution to be the very body
and

and Answaeres,
and the very blood of our Lord.

Answer.

And what wilt thou conclude thereof?

Question.

Forsooth that in Baptisme, the very blood of Christ is not present and giue, but onely the fruit of the blood thead: but that in the Supper the body it self, and the blood it selfe is present, and offered to the mouth it selfe.

Answer.

Whether these thinges are truly sayde or no, we will see in theyr place. But I pray thee doest thou not marke that thou playest the Sophister?

Question.

Why so?

Answer.

Because thou chaungest the questions For wee did not demaund whether the matter of the Lordes Supper and of other Sacramentes were one and the same, but whether in another kynde of attribution that same matter
of

Questions

of the Lordes Supper, (whether it bee onely the fruite, or it be Christ himselte) he sayde otherwyle of the bread & wyne, then the matter whether it bee the same or another, is sayde of other signes. Admit then that I graunt that which thou hast sayde, yet notwithstanding there shall not bee diuers kindes of attributions, but also onely diuers thinges shall be attributed. And surely vnlesse it were so, that is, if the thing signified were otherwise sayde of the signe in the Supper of the Lorde, then in other Sacramentes and also in other types, they should not be referred to the same kynd, for that same generall fourme shuld not be the essentiall fourme of all: euē lyke as if a liuing creature shoulde bee sayde of a man in any other respect then of a horse, a liuing creature shoulde not be the common genus or kynd of a man and a horse.

233. Question.

Wilt thou therefore that there shall bee no speciall fourme of the Lordes Supper?

Answer.

God

ard Answear.

God forbid. But I saye that the
speciall fourme is partly in the proper
Elementes and rytes, partly not in the
attribute it selfe, but in the qualitie of
that attribute: that is to say, because
Christe is the matter of both Sacra-
ments, in Baptisme verely he is set out
to vs, as the lauer and sealing vp of our
entraunce into the Church; but in the
Supper, as the heauenly nourishment
of those that are entred in.

234. Question.

I meane this, that the very body of
Christ & his very blood in very deede
is present, in or vnder, or with that
bread and that wyne in the Lordes
Supper, but not so in the water of
Baptisme.

Answer.

Thou resistest therefore their doc-
trine, who teache that the humanitie of
Christ also is euery where present accor-
ding to the very substance. But nowe
let vs leaue this. Dost thou not see
that the question is agayne chaunged of
thee? For neither dyd wee indeede

R

seeke

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seeke that whether the thing signified were present in the selfe same place where that breade and that wine was, or whether it were absent: but this we demaunded in what kinde of attribution the thing signified eyther present or absent might be saide of the signe properly or figuratiuely: and whether it might be said in an other kinde of attribution of the elemēts of the Lords supper then of the elementes of other Sacraments. The question therfore of presence or absence maketh nothing to þ matter, neither cā by any maner of meanes bring to passe, that that which is, or is giuen, in, vnder, or with somewhat, eyther present or absent, shoulde there fore be sayde properly too bee that very thing, in, vnder, or with which it is.

235. Question.

Let vs goe forwarde then to other arguments.

Answer.

and Answeares.

I set downe therefore first of all that which is most true, that the bodie of Christ is truely an organicall and a naturall bodie, the which nature hee had neyther then put of, when he instituted the supper, neither afterwarde did his glorie take it away frō him. I set downe also this, that Christ properly is saide, according to the flesh, too bee ascended, that is, gone out of the earth bywarde, aboue the heauens, hauing chaunged the situation of his place.

I sette downe also this thirde thing, too witte, that he shall not returne from thence whether hee ascended, before that day wherein hee is looked for too come againe.

These groundes beeing thus layde, so I gather: If that breade bee properly that verry bodye, and that Wyne properly that verry blood, yea further, if the Bodie and Bloode be properly in, under, or with the breade and wine, they are then in the same beeing and occuppyng of a roome, and in verry deede are

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also

Questions

also present together, and in the selfe same moment there is present in as many places that same body and that same blood, as that same bread and that same wyne are present.

But this thing and they holde not in any forme of argument or reason. But they are most certayne. Both these opinions therefore, seeing they are agaynst the analogy of fapth, are false.

Notwithstanding both are witnessed in the holy scriptures, both therefore of necessitie must be true.

But two contradictories, if they be properly taken, can not bee true. Of these therefore of necessitie, one must bee taken properly, the other figuratiuely.

Question.

But who will agree vntoo these groundes?

Answer.

Surely whosoever is a Christian. For he that denyeth that the body taken of the sonne of God was a true, & therefore an organicall body, he is a Martinite, and not a Christian. Hee that denyeth, that Christe came according to his fleshe

and Answaeres.

hes he thither whether hee came, & went
away whence hee went, and therefore
was not truly absent and present in cer-
taine places, he is refelled by the hysto-
ry of the Gospell. He that taketh away
the proprietic of a naturall body, (that
is to say, which is not in any other place
then wherein it is limited) eyther from
the tyme of that substantiall vnpon, or
from the tyme of his ascention, hee is an
Eutichyan and not a Christian. They
also that interprete the ascensio of Christ
after the mutation of qualitie and not of
place, and interprete the heauens into
which hee ascended allegorically, they
are refelled also by the hystorie it selfe,
and by the analogie and proportion of
Fayth, and that they may deny one vsu-
all type & figure, and altogether agree-
able to the proportion of Fayth, they
bring in innumerable figures disagree-
ing from the proportion of Fayth. Fi-
nally, they that thinke that the proprie-
tie of the wordes in the hystorie of the
ascention can stande with that reall pre-
sence,

Questions

See, eyther by consubstantiō, or by trā-
substantiatiō, they maintein two cōtradic-
tiōs at once to w^{ch} contradic tiō that there
is no place, neither in nature nor in the
mysteris of faith, we wil shewe in his
place. This collection therfore standeth
sure & is inuincible: Christ according to
the flesh properly, is gone frō vs aboue
the heaucns, not to come againe from
thence, before that he shal come to iudge
both the quicke and the deade. There-
fore neyther the breade which is in the
earth, is properly the very fleshe of
Christ, neyther the fleshe of Christ is
properly in, or with, or vnder the
breade.

Question.

Yea but this same proposition
Bread; this is my bodie, is no other
wise true, nowe, then when Christe
spake it, yea, therefore nowe it is true,
because then it was true, to witte,
by the vertue of the same institution.
But then was hee himselfe present.
Therefore now also the same presence

and Answear.

is required.

Answer.

Of this we shal see afterwards. Now
I saye agayne, whether the bodie of
Christ be determined to bee present or
absent, yet notwithstanding that that
cannot stand, that that breade shoulde
be properly sayd to be the very body of
the Lord. Now I proccede to those ar-
gumentes which are taken from the
true properties of mannes fleshe.

236. Question.

Say on therefore.

Answer.

He that overthroweth the essentiall
propertie of any thing, overthroweth
the thing it selfe: because the definition
being overthrown, the thing defined
is overthrown.

But to be limited and conteyned in a
place is the essentiall property of a body.

Therefore he that taketh away
the limitation of place from the bo-
die of Christe; hee aboliseth the very
body it selfe. The proposition need-
eth no prooffe. The assumption
is playne by the definition of the bodie,

R.4.

because

Questions

because it is sayd to be a diuisible quantitie, according to a threefold measure, length, bredth and thicknes, and whose partes are bounde with one common bounde, that is to say, the superficies. Also from the definition of a place. For a place is that, through which a touch is made both of that which containeth, & of that which is contained.

237. Question.

But I did thinke that a place was not the essence or substance of the bodie.

Answer.

So the Sophisters trifle. Neither doe we say, that a place is the matter of the bodie, but placing as I may say necessarily and in it selfe is proper too bodies: Neither doe we then consider the body as the matter, but as the quantitie. Therefore Augustine speaking very wel of the glorified bodie of Christ it selfe, If it be a bodie (sayth he,) then is it in a place. And take away spaces from the bodyes, and they shal bee no bodies.

But let vs proceede.

the

and Answeres.

Hee taketh away the limitation of place, which contendeth that one and the selfe same body can be euerie where and in manie places at once properly.

This euerie one doeth, which teacheth eyther that this bread is proper by the bodie of our Lorde, or in verie deed wil haue it to be present, in, with, or vnder the breade, and to be giuen too the outwarde senses in as many places as the Supper of the Lorde is celebrated.

Therefore. &c.

I knowe that manie flee vnto the distinction of a bodie supernaturall, certaine also vnto that common flitting-hole of the omnipotencie of God. But to what ende serues this? For the natural, generall, and essentiall fourme, by which euerie bodie is a bodie, being taken away it shall follow, that that body ceaseth to be a body, from which that same essentiall fourme of a body is taken away, & they play the Sophisters: which reason from the accidentall properties to the essentiall, of which matter
speake

Questions

wee will speake in his place.

238. Question.

Hast thou any other argument
that thou canst alleadge?

Answer.

Yea that I haue, and that of great
waight. For the proper, perpetual and
necessary effect being taken away, the
antecedent also of the cause is taken a-
way. I say therfore out of Saint Iohns
verse. 51. Who so euer is a partaker of
Christ, hee is a partaker of euerlastyng
lyfe. But it is playne, that many doe re-
ceyue the Elements of the Lords Sup-
per to iudgement. Therefore none of
these are partakers of Christ him selfe.
But if properly and in very deede, the
bread were the body of Christ, and that
wyne the blood of Christe, eyther by
transubstantiation, or by reall consub-
stantiation, who so euer should receyue
the Element, shoulde receyue also pro-
perly and in very deede the thing it self.
Therefore &c.

Question.

Thou art not ignorant what is an-
swared

and Answeres.

swear'd vnto the proposition of this argument : to wit, that that saying of Iohn and such other like, is to be vnderstoode of those that come vnto it rightly and worthily.

Answer.

I knowe it, and I trust I shall easily confute this, as also that same threefold or rather fourefold eating.

Question.

What therefore dost thou conclude of all these?

Answer.

Surely that those propositions, this is my body which is giuen for you, and this is my blood which is shed for many for the remission of sinnes, are necessarily to be interpreted figuratively, to wit, by a sacramentall metonymy, and yet neyther for al that, is any thing withdrawen from the truth of the Sacrament, or from the true participation of Christ himselfe.

239. Question.

I would

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Temp

I would gladly also that that were declared vnto me, at what time thou thinkest the supper of the Lord ought to be celebrated. For wee heare that the Christians are laughed to skorne of the Iewes, who suppe so earely, yea, and that against the manner of the most old and Apostolicall church of Christ it selfe.

Answer:

Christ did celebrare these mysteries at night for twoo causes: For hee woulde compare this newe Sacrament which he instituted with the figure answering vnto it. Now the passeouer was slaine betwixt twoo eueninges. And furthermore it is playne that this was the manner of the ancient, y^e they should sit downe once, that is too say, in the eueninges. For ἀκρῆτα and ἀγύα which the Latines (I thinke) called Prandium, that is, a dinner, as if a man shoulde say, the leavings of the former meales, because that that very same day nothing in a manner was sodden, but somewhat was taken of the remnantes of the former dayes meale,

and Answear,es,

meale in a maner they not sitting down
neither was it of all, noꝝ of full prouisi-
on and iunquettes. It is no meruayle
therfoze, foꝝasmuche as Chꝛist differred
these same mysteries, as it were the sea-
ling bp of his Testament into his last
banquet, that hee rather instituted this
ryte in the Euening then in the Moꝝ-
ning. Howe it cught not too seeme any
wonder, that the olde Churche, whiles
that those loue feastes by little and little
were taken away, that they did end
their banquetes with the celebꝛation of
this Supper: the which thing notwith-
standing, that it was not euery where
kept, it appeareth not onely by the
last Apology of Iustine, but also by o-
ther testimonies of the ancient fathers.
But it cannot be geathered of any cir-
cumstance of time out of the wordes of
the institution, that Chꝛist commaun-
ded any thing concerning the circum-
stance of time. Therefore custome hath
very wel preuayled, that the Supper of
the Lorde shoulde be celebꝛated rather
in the moꝝning meeting, & of those that
are fasting, then of those that haue dy-
ned

Questions

ned, that they may come to the hearing of Gods word and to this same heauenly myſtery which is to be executed with great attention and highe reuerence, with the redier and better prepared myndes.

240. Question.

But hath the Lord appoynted nothing concerning the place?

Answer.

He appoynted the place, to wit, of the publike congregation of the Church, whenas he ordained it amongst his disciples: neyther ſaide he, Doe this eue-ry one, but doe yee this. And Paule ſapeth plainly, When ye come together, the wth thing alſo the very name ſu-
v^oſſas & al the old Liturgies or formes of adminiſtring the Sacramentes doe ſhew: & alſo the very ſcope of theſe my-
ſteries, in which our natural felowſhip & conſociation in Chriſt is rariſied, both re-
quire. Howe to appoint ſome certayne place with a kinde of religion (as it was not lawfull in times paſt too cele-
brate the Paſſeouer other where then in that place the Lorde had choſen) it were
a Jewiſhe

and Answear.

a Jewish superstition.

241. Question.

What therefore dost thou thinke
of the supper of the Lord administred
in priuate houses?

Answer.

I passe nothing at all of priuate hou-
ses, if the church, that is to say, the con-
gregation doe meete in them, as it was
necessary in those same auncient times
vnder the tyranny of the Romaine Em-
perours, and is yet also necessary in our
times in too many places.

Question.

And yet notwithstanding there
are, which haue once condempned
these priuate meetings in the night.

Answer.

I doe confesse, that those same
night meetings are not rashely to be
tollerated, nor otherwise then by great
necessitie: wherebpon also in tymes
past occasion was taken of casting the
Christians falsely in the teeth of nighte
whozings. Also in our times no
lesse

Questions

lesse impudētly objected to the French Churches. But if they think them therefore to be cōdemned, who whiles most cruell persecution is hot, came together in our times by night, or yet come together, surely they must condēne all y^e true Apostolical churches. But it was an easie matter for the, whose congregations by the auctoritie and fauour of their princes, beyng neuer dzyuen into these narrow streightes of the French men and other nations dzyuen therto, that either must want al Ecclesiastical administration of the worde and Sacramentes, or else must take whatsoener occasions of meeting together and comforting one another, it was an easie matter I say for them too finde fault with other: from whom it was agayne lawfull for them to appeale to the whole auncient and most pure Church, to the testimony of their conscience, to the fruites of the confession of Martyrs, and finally to the tribunall seate of Chyriste it selfe. And these forsooth accusers of the brethren, neuer shewed themselves suche, in that their warre scarce indur ing for a yeere

and Answaeres.

as it is playne both these were and are
who nowe haue bozne the waight of most
horrible persecution these 50 . yeeres,
neither yet by the grace of God do faint,
vnder this burden.

242. Question.

Let vs returne agayne vntoo the
matter. Doest thou thinke that the
Supper of the Lorde ought to be ce-
lebrated in any other place then in
the common and publike congrega-
tion?

Answer.

This was a custome in the begin-
ning of the old Church, that the Sacra-
ment shoulde be sent by Deacons to the
sicke that were absent from the publike
meeting, that is to say, at that time that
the mysteries were celebrated of the rest
in that meeting, because it was meete
that those whom one disease did let too
be present in body, should be accompted
as if they were present; neyther doe I
doubt but that that thing brought great
comfort to those that were sick, the which
custome I would very gladly were resto-
red. But whether it be meete to be ce-
lebrated

Questions

celebrated to the sick at that time when
the supper of the Lorde is not ministered
in the Church of this I greatly doubt.

Question.

Why so?

Answer.

Firste, because the Supper of the
Lorde is not a private action of anye
household, but meere ecclesiasticall: and
therefore that same domestical Lambe,
was slaine in Israel, that yet notwith-
standing it shoulde not bee done at any
other time, then when all Israel did ce-
lebrate this mystery. Notwithstanding
I doe acknowledge that in this case it
is somewhat diuers. For although it
were very meete that these mysteries,
throughout whole Christendome albeit
in diuerse places, yet notwithstanding
dayly also if it were possible, or at least
upon appoynted, and sette dayes were
celebrated, which shoulde profite very
much to the witnessing of that same mu-
tuall fellowshippe and consociation in
Christ: notwithstanding forasmuch as
neither of both can be obtained for many
iust

and Answeres,

last and necessary causes it seemeth, I know not in what sort, to be contrary to the institution of the Supper of the Lorde, that all the rest of the Church omitting it, some one house extraordinarily should celebrate those mysteries. Moreover unlesse that were doone amongst all those that were sicke, howe shall the suspicion of partiality in respecting of persons be shunned? Nowe if the Supper of the Lorde be to be ministered amongst all that are sicke, lette Pastours see by what meanes the profanation thereof may be auoyded and howe they may sacrifice and vndergoe so great labours. The custome therfore of certayn doe nothing at all moue mee, although that it be very ancient, because the matter is too bee iudged, not by Examples, but by reasons. Finally that is mosse certayne, that by this vse the wicked thinges were brought intoo the Church: too witte, in the beginning the keeping of both signes, then the Wyne waxing lowe, the keeping onely of one of the signes,

S 2 which

Questions

which errour is playnly agaynst the nature of the Sacramentes. Hence therefore sprang another errour, as though by a certayne magicall pronounciation the thing signified were tyed too the signe. To be short, it came so farre, that saluation after a certaine sorte was tyed too those signes.

Question.

But doest thou think that for these abuses the sicke are to be deprived of this consolation?

Answer.

I verily thinke, that speciall care is too bee had for cutting off those errors. Neither doe I thinke that the sicke are deprived eyther of the consolation of the word or sacramentes if they be taught, because perhaps the time of celebrating the Supper with the rest of theyr brethren shall not fall out whiles they are sicke or in the tyme of theyr death, therefore y they are not deprived of the fruite of that Supper w before they had celebrated. For neither is the efficacy of the Sacramentes too be restrained to that time, wherein they are received

and Answaeres.

ued, but is spread forth to all the times
of a mans whole life. But if a man think
that he can shun al these incōueniences,
and thinke that those mysteries may be
ministred to a sicke man in the congre-
gation, he requiring it, vppon these
conditions I woulde not be against this
custome.

243. Question.

But what thinkest thou of vnlea-
uened bread?

Answer.

Although I woulde not greatly con-
tend of that matter as of a high point, yet
notwithstāding, I say that it is a double
blotte in these Churches which rather
vse vnleauened bread then bread that is
leauened: for this both sauoureth of
Iudaisme, and it is lesse agreeable vnto
the proportion of dayly meate.

Question.

Yea, but Christ first blessed sweete
bread.

Answer.

Forsooth because hee instituted this
Supper at that time, wherein it was
not lawfull for the Iewes too vse any o-

Questions.

other but sweet bread. Therefore so I
returne the argument vpon their owne
hande. If Christ bled that bread, which
at that time was vsuall, for the celebra-
tion of this Supper, the like also is too
be done of vs, that is to say, he comman-
ded vs to take the common vse.

244. Question.

What thinkest thou of adoration?

Answer.

There is no doubt but that wee must
woorship God euery where, and specis-
ally in the holy mysteries: neither doe
I thinke that there is any Church in
which there is not vsed a certain solene
geuing of thanks, so also both an in-
warde and outward worshipping, when
these reuerent mysteries as it were ra-
ther in the heauens then in the earth are
celebrated. But in the very taking of
bread, how dangerous worship is at the
Table, as that that opened the first oc-
casion too that bread worshipping, from
whence at the length Satan cast men
headlong to consubstantiation, the thing
it selfe declareth. Wise men therefore
haue iudged an honest reuerence direc-

ted

and Answaers.

red towards G D D to be sufficient.

245. Question.

But that same ostentatiō which the Grecians call [lifting vp the host] wouldest thou admit it?

Answer.

What forsooth, the very mother of that abominable bread worship? nay if there were now any bles of it, would any wise man allowe it? For this same rite saoureth partely of the reliques of those same Jewish Sacrifices in which those same shakings & heauinges mentioned in the law were bled, which were called Teruma and Tenupha: Partly also it is a Greeke like top, as are many other rather Stagelike then Religious things, as it is easy to mark out of their Liturgies. For why should I not speak as the matter is? For we owe unto them that same mixing also of water, w^{ch} afterwards fell out to be a new sacrament.

Question

But these things are very auncient.

Answer.

What then? yet notwithstanding that same Sentence of Cyprian is to be holdē

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net what

Questions.

what this or that man hath doone, but what Christ hath commaunded, that is to be done, when the matter concerneth his true worship.

246. Question.

But wouldest thou admit all vnto the Lordes Supper.

Answer.

That were more and time, which in very deed no man would admit, all boasting themselves for household servants into his house: which euen the very Idolaters haue not done, crying out in theyr seruices, away away, be yee farre of, O ye prophane people: which thing also the Lorde in times past so seuerely forbade, that hee tooke it impatiently that strange fire shoulde be occupied in his holy seruices: who also with so many outward lawes commanded that euen they which were vnawares defiled, should first be purged before he admitted them into his house, & specially before he admitted them to the ceremonie of y^e Pascheouer: & shall that be thought now to bee done lawfully vnder this colour, y^e euery ones halbe beleued to come worthily to the Lordes table, which ha-
uing

and Answers.

uing heard the Sermon shall rushe thither: But I suppose that the Pastours ought necessarily to knowe the sheepe euen by the same order that reason it selfe hath appointed. First therfore for anoyning of pꝛophanation, I think that with a good conscience straungers are not to be admitted, altogether vnknownen to the Pastour: Moreover those whom age it selfe sheweth not to be fit to make examination of them selues, indeede not as vnworthie, but to bee warned as yet not fit, least they heape vpon them selues damnation. But of those that are growen in peeres none to be admitted, vnlesse hee haue first after a sort rendered a reason of his Faith, as one not onely boꝛne in the Church of God, but as such a one of whome the Pastour may probably coniecture, to be a Christian, who must render account of all his sheepe before the Lorde. Last of all, I would accompt those for strangers by the word of God, whose hypocrisie by the iust and lawfull iudgement of the Ecclesiasticall presbytery shalbe conuicted to be such, that for a tyme they shall be inhibited from

Questions.

the common professiō of Christianitie, vntil they be found, heartily to acknowledge their sinne, not that they shoulde perish, but that at the least being enforced by shame, they might repent and amende, and so the whole Church might reioyce againe of the receiuing agayne of a sheepe that had gone astray. I say and am ready to proue, that this hath bene the order alwayes kept, even vntill these tymes euer since the Church began, of seuering the prophane from the holy, and reuealed hypocrites from the rest of professors of Christian religion.

247. Question.

But dost thou thinke this discipline to be so necessary (whereby vntill the testimony of repentance they are to bee separated from the rest of the sheepe, which might seeme otherwise to infect the rest, or vnlesse they bee noted with this kinde of marke, not to returne into the flocke from whence they haue erred,) that where that is not, the Church can not stand?

Answer.

God forbid. For the foundation of the Church is farre otherwise, which oftentimes

and Answers.

times euen the very publik ministry of the word, being as it were ouerwhelmed (as in the memory of our Fathers in many ages of Popery) was euen as it were buried. But surely it pitieth mee concerning those Churches in which e- uery one, the iudgement of the Church being silent, is left vnto his owne consci- ence, because Paule writing vnto the Corinthians, hauing a great deale lesse occasion witnesseth, that so neither the prophanation of the Lords Supper can be auoyded, nor escape unpunished. But also I much more feare those churches, if they abuse that which is giuen to edi- fication, to destruction.

248. Question.

But what thinkest thou of them that for the impuritie of others refuse to come to the Lords Supper?

Answer.

I think that they greatly offende: for neither by an others mans conscience, but by his own must euery one be tryed.

249. Question.

But is it free for euery one, either to come to the Lordes Supper, or to ab- staine from it? Answer.

No not so: for it is a commaundement

Questions
of God, doe ye this.

Question.

But the Apostle forbiddeth to come
vnworthily. Answer.

I graunt it. And therfore he biddeth
vs to come worthily, but he comman-
deth not that wee shunne it, although it
were better to abstain, then to come vn-
worthily.

250. Question.

But thou art not ignoraunt howe
many things may and are wont to be
sayde against those thinges which I
haue heard of thee, to the confutati-
on whereof, when it shall please thee
we will come.

Answer.

I knowe it, and haue already wayed
all these thinges with my selfe, of which
when opportunitie shal serue, we wil so
handle the matter, that I trust thou wilt
allowe my reasons. Nowe let it suffice
that I haue spoken these thinges, that
thou mightest vnderstande what my
opinion is, concerning these
matters.

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